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Eid-ul-Adha Interfaith Dinner

Vice President and Tabligh Secretary of North Jersey Jama'at with Mayor of Totowa, NJ

Religious Founder's Day-North New Jersey

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

وَمَآ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا فِيْٓ اَمْوَالِ النَّاسِ فَلَا
يَرْبُوْا عِنْدَ اللّٰهِ ج وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ
وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ 0

Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the Sight of Allah; but whatever you give in *Zakat*, seeking the favor of Allah - it is these who will increase *their wealth* manifold. (30:40)

COMMENTARY:

The verse institutes a contrast between *Zakat* and interest. Whereas by means of *Zakat* Islam seeks to improve the miserable lot of the poor, at the same time safeguarding their dignity and self-respect, the institution of interest not only does not better the economic condition of the poor, but actually tends to make the rich richer and the poor poorer. The vast disparity of wealth between different sections of human society, as a result of which a large majority grovels in grinding indigence and penury and a tiny section rolls in unmeasured wealth, is inevitably due to the institution of interest. This verse particularly prohibits taking of interest on money loaned to banks or companies, etc.

Al-Hadith

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ رَضِيَ اللّٰهُ عَنْهُ اَنَّ امْرَاَةً اَتَتِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَعَهَا ابْنَةٌ لَهَا وَفِيْ يَدِ ابْنَتِهَا مَسْكَتَانِ غَلِيْظَتَانِ مِنْ ذَهَبٍ فَقَالَ: اَتُعْطِيْنَ زَكٰوةَ هٰذَا؟ قَالَتْ: لاَ ' قَالَ: اَيَسُرُّكِ اَنْ يُّسَوِّرَكِ اللّٰهُ بِهِمَا يَوْمَ الْقِيَامَةِ سَوَارَيْنِ مِنْ نَارٍ ' قَالَ: فَخَلَعَتْهُمَا فَاَلْقَتْهُمَا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ: هُمَا لِلّٰهِ عَزَّ وَ جَلَّ وَلِرَسُوْلِهٖ ـ

أبوداؤد كتاب الزكاة باب الكنز ما هو وزكاة الحلي

Hadhrat 'Amr bin Shu'aib[ra] relates that his grandfather told him that a woman with her daughter came to see the Holy Prophet[saw]. Her daughter was wearing heavy gold bangles. The Holy Prophet[saw] asked her whether she paid *Zakāt* on the bangles or not? She replied that she did not. The Holy Prophet[saw] said: "O Lady! Would you like that Allāh makes you wear bangles of fire on the Day of Judgement? Hearing this, the woman removed the bangles from her daughter's hands. She presented the bangles to the Holy Prophet[saw] and said: 'I give these to Allāh the Lord of Honour and Glory and His Messenger[saw].' "

(Abu Dawud kitabuzzakat babalkanz ma huwa wa zakatal hali)

SAYINGS OF THE PROMISED MESSIAH[AS]

Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hadhrat Muhammad[saw], the chosen one on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: "I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death."

[Zameemah Risalah Jehad, Roohani Khaza'in, vol. 17 p. 29]

The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is.

[Malfoozat, Vol. III, p. 16]

Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

[Kashti Nooh, Roohani Khaza'in, vol. 19 p. 21-22]

The Grace of God Covers Everything

God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, is the ultimate cause of all lights and is the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

[Braheen-i-Ahmadiyya, Roohani Khaza'in, vol. 1, p. 191-192, footnote]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on November 26, 2010 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor[aba] gave a discourse on the supreme virtue of steadfastness with reference to the practice of the Promised Messiah[as]. Hazoor[aba] said his practice was in following the blessed model of the Holy Prophet[saw] who abided by most excellent patience because God commands: **'...seek help with patience and Prayer...'** (2:154)

Only those people can put this in practice who have complete faith and trust in God. In the current age it is the Community of the Promised Messiah[as] which demonstrates patience and resoluteness and in their hour of need only turn to God. The Promised Messiah[as] displayed a practical example of this, he had to endure all kinds of adverse circumstances which he did with a model of most excellent steadfastness. God directly guided him in these matters. As in the revelation below:

'It will be a trial, then be steadfast as were steadfast those of high resolve. Allah will frustrate the plan of the disbelievers. Hearken! it is a trial from Allah so that He may love thee with a great love, love from Allah, the Mighty, the Lord of Honor; a bounty that will not be cut off...' [Tadhkirah p. 444]

Sheikh Yaqub Ali Irfani Sahib[ra] writes that in 1898 Maulvi Muhammad Hussain sent a journal to the Promised Messiah[as] which was full of abusive language. He writes that reflecting on the steadfast resolve that the Promised Messiah[as] displayed upon receiving the journal, filled him with emotion even decades later. His patience and fortitude was exemplary and was a proof that God bestows such high determination to His Prophets. Irfani Sahib[ra] writes that once at a convention a Brahman leader was having a question and answer session with the Promised Messiah[as] when an obnoxious person started hurling abuse at the Promised Messiah[as]. The Promised Messiah[as] put his hand on his face and sat completely serene as if listening to sweet conversation while the man remained foul-mouthed. He said no one should say anything to the man and should let him say what he wanted. The Brahman was very impressed with this and said it was a moral miracle.

Irfani Sahib also writes that once a man was protesting to the Promised Messiah[as] while he responded to him in a very gentle manner. The gentler his response was, the more audacious the man became until such time that he completely abandoned decency. Meanwhile the Promised Messiah[as] continued to address him in the politest of terms. One companion of the Promised Messiah[as], Maulvi Abdul Kareem Sahib, could not tolerate the rude behavior any more and raised his voice at him and leaped towards him which made the man flee. Maulvi Abdul Kareem Sahib[ra] was pleased that he had displayed his sense of honor but later realized that he should have given precedence to the regard of the Promised Messiah[as] and perhaps not acted in the way he had. Maulvi Abdul Kareem Sahib[ra] also relates that once a very arrogant man came to the mosque and was very rude about the claim of the Promised Messiah[as]. His language was extremely offensive and brazen but the Promised Messiah[as] remained absolutely calm. Many a time the audience were perturbed by the hurtful language and gave vent to their frustration after the gathering was over but the Promised Messiah[as] did not ever even hint at such a thing.

Sheikh Yaqub Ali Irfani Sahib[ra] writes that in 1904 a journal that used abusive language for the Promised

Messiah[as] was mentioned when the Promised Messiah[as] said, 'steadfastness should be practiced. What do these abusive words do? Such was also the condemnation of the people of the times of the Holy Prophet[saw] which he used to laugh off saying what can I do about their condemnation, Allah has named me Muhammad'. The Promised Messiah[as] added, 'similarly has God sent me'. Often abusive letters would arrive without any postage paid and it had to be paid in order to receive the letters which the Promised Messiah[as] used to pay. These letters had nothing but abuse from start to finish and the Promised Messiah[as] used to pray for the senders and put all such letters in a bag. Once Maulvi Muhammad Husain sent a journal with abusive material. The Promised Messiah (on whom be peace) sent it back with the following written on it: 'O my Lord, if this man is truthful in the words that he has written in the book, give him honor and if he is not truthful then bring him to reckoning and seize him for this falsehood'. All present said *Ameen* to this.

Once during a lecture or a sermon of the Promised Messiah[as] in a mosque, a Sikh entered the building and started being verbally abusive. Everyone listened in silence due to fear of the Promised Messiah[as]. When the man's words turned vulgar, the Promised Messiah[as] said 'take him out gently'. Hadhrat Mirza Bashir Ahmad[ra] writes that some people raised objections during the construction of *Minaratul Masih* that the privacy of their homes would be effected, so a deputy commissioner came to visit. The Promised Messiah[as] said to him to ask a Hindu who was present that from his childhood to the current time, was there any occasion where the Promised Messiah[as] could have benefited the Hindu and he did not. He also said to the commissioner to also ask the Hindu that if there had been any occasion where the Hindu could have hurt the Promised Messiah[as] and he had not done so.

Sheikh Yaqub Ali Irfani Sahib[ra] writes that once a doctor from Lucknow came to Qadian who had airs and was somewhat impudent when he spoke to the Promised Messiah[as]. Criticizing, he said the Promised Messiah[as] claimed to know eloquent Arabic but could not even pronounce a specific letter properly. His criticism was most hurtful but most companions stayed quiet due to the Promised Messiah[as]. Sahibzada Abdul Lateef could not bear it and responded to him. The unpleasantness mounted. The Promised Messiah[as] asked to desist, he said he was not upset as Prophets are always ridiculed and abused. In response that he could not pronounce a letter properly he said he did not hail from Lucknow so his pronunciation could not be thus, and that he was a Punjabi. He also said that it was said about Hadhrat Moses[as] **'...and can scarcely express *himself* clearly.'** (43:53) and that *Ahadith* relate that the Mahdi will have an impediment of speech.

Hadhrat Mirza Bashir Ahmad Sahib[ra] relates that often letters with unpaid postage would arrive. These would be anonymous and always abusive. The Promised Messiah[as] always paid the postage to receive these. Once, a companion stopped the person who collected the post from accepting letters with unpaid postage. When the Promised Messiah[as] came to know about it, he smiled and said people wrote these letters anonymously fearing legal action. Hadhrat Mirza Bashir Ahmad Sahib also relates that some close relatives of the Promised Messiah[as] would utter verbal abuse all night long. At dawn the Promised Messiah[as] would ask that the person be given something to eat as he had spent the night uttering abuse and would have a dry throat.

The Promised Messiah[as] said 'I have such control over my *nafs* (self) and God has made my *nafs* such a Muslim that if a person sits in front of me for a whole year and gives the worst possible personal abuse to me, ultimately it will be him who will be embarrassed and will have to confess that he could not disturb me.'

Some irreligious and worldly cousins of the Promised Messiah[as] were extremely opposed to him. Once they closed off a path that led to the mosque which created extreme inconvenience to those who wished to meet the Promised Messiah[as]. Some legal recourse was taken which the Promised Messiah[as] won. However, without seeking the Promised Messiah's[as] permission or even informing him, the lawyer also filed for the expenses. His cousins wrote to him on which the Promised Messiah[as] told the lawyer off and sent a message to his cousins that they would not have to pay any expenses. Hadhrat Mirza Bashir Ahmad[ra] writes that his cousins would incite the Sikh residents of Qadian and matters used to escalate from verbal abuse to physical

commotion. The animated among the Ahmadis would ask for permission to respond but the Promised Messiah[as] always used to ask them to be steadfast.

Once some Sikhs of Qadian unjustly attacked and damaged the house of an underprivileged Ahmadi and were violent towards the Ahmadis. The police took action against them, upon which they went to the Promised Messiah[as] asking for forgiveness and he pardoned them. A self-styled *mujaddad* published an extremely offensive supplement against the Promised Messiah[as]. When his companions suggested to take him to court, the Promised Messiah[as] said, 'for us the court of God is sufficient. Be patient.'

In conclusion Hazoor[aba] read an extract from the august writings of the Promised Messiah[as] stating that the ultimate triumph will be of his Community and it has been the way from time immemorial that Prophets of God are derided, as the Qur'an states: **'Alas for mankind! there comes not a Messenger to them but they mock at him'.** (36: 31). He said generations upon generations of people will wait for the Promised One and they will see that he will not come.

Hazoor[aba] said our so-called supporters should look after themselves rather than provoke us about the level of our steadfastness. The Promised Messiah[as] did not say the difficult times will be over soon. Rather, a hundred odd years ago he wrote that three centuries will elapse before people will finally realize that the one who was promised to come has indeed come. With God's grace, his Community has now reached 198 countries of the world and is gaining strength by the day. It is our progress that has unsettled the enemy and the opposition has increased. The evergreen tree planted by the Promised Messiah[as] is being irrigated by steadfastness and prayers and *Insha Allah* will continue to blossom. Any branch of this tree that does not seek beneficence from it will be a dry branch and will be cut off. In these times of increased hostility each Ahmadi should seek patience and help from God more than ever and continue to be a part of the blossoming tree. May God enable us all to do so.

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TABLIGH REPORT, NEW YORK JAMA'AT

* On December 11th, 2010, there was an Interfaith event held at a Church located in Queens Village. There were numerous speakers, with a Jewish speaker from The Temple Tikvah, Imam Daud Hanif Sahib spoke on behalf of Islam, and the Priest from the Church where the symposium was held spoke as well. Ali Murtaza Sahib was the moderator. The event started with prayers from each respective religion. The event consisted of ten topics of discussion. Every speaker gave their religious perspective on each of the topics. The session lasted about 2 hours, with very productive results. The guests were given copies of the books, "The Philosophy of the Teachings of Islam", "Islam: The Misunderstood Religion" and "Ahmadiyya Muslim Community". Refreshments were served.
* There is a "Muslim for Peace" campaign situated on an electronic billboard in Times Square. A team of members went out to distribute copies of "Muslims for Peace" flyers. There were media interviews held for a few minutes by TNT broadcasting network, and a rather in depth interview conducted by NTT broadcasting network. They were informed of the campaign and the motives and ideas behind it. Needless to say, they were impressed at our approach on spreading the message of peace and Islam.
* A county Incarceration facility in California has sent us a letter requesting a few literature pieces for the book collection and library. We were happy to send out a few copies of relative books. Aside from that, we are still consistently sending books to our regular *Tabligh* contacts. Unfortunately, due to the extreme cold weather conditions, the book stall that is regularly placed in Harlem has been postponed for a few weeks. *Insha Allah* we will resume as soon as we can.
* On February 13, 2011, there will be a *Seeratun Nabi* event at Baituz Zafar. It is extremely important that everybody is prepared for this event, so that it becomes a successful event.

Righteousness and Avoiding What is Forbidden

Translated from Hadiqatus Salihin by: Karimullah Zirvi

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: اِنَّ اللّٰهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ ـ

Hadhrat Sa'd bin Abi Waqqas[ra] relates that he heard the Holy Prophet[saw] say, "Allah loves the one who is righteous, self-sufficient, and retiring."

(Muslim kitabuzzuhud)

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قِيْلَ يَا رَسُوْلَ اللّٰهِ مَنْ اَكْرَمُ النَّاسِ؟ قَالَ اَتْقَاهُمْ فَقَالُوْا لَيْسَ عَنْ هٰذَا نَسْاَلُكَ قَالَ: فَيُوْسُفُ نَبِيُّ اللّٰهِ ابْنُ نَبِيِّ اللّٰهِ ابْنِ نَبِيِّ اللّٰهِ ابْنِ خَلِيْلِ اللّٰهِ ، قَالُوْا :لَيْسَ عَنْ هٰذَا نَسْاَلُكَ ، قَالَ: فَعَنْ مَعَادِنِ الْعَرَبِ تَسْاَلُوْنِيْ؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِى الْاِسْلَامِ اِذَا فَقِهُوْا ـ

Hadhrat Abu Hurairah[ra] relates: "The Holy Prophet[saw] was asked: 'Who is the most honored amongst the people?' He said: 'He who is the most righteous.' The questioner said: 'That is not what we meant.' He said: 'Then Joseph, Prophet of Allah, son of a Prophet of Allah, son of the Friend of Allah.' They said: 'This too is not what we meant.' The Holy Prophet[saw] said: 'Then do you ask me concerning the descent of the Arab? Those who were worthy of honor before Islam are worthy of honor in Islam once they are fully instructed in it.' "

(Bukhari kitabul anbiya' bab qaulallah ta'ala kana yusuf wa ikhwatuh ayat lissa-ilin)

عَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: جِئْتَ تَسْاَلُ عَنِ الْبِرِّ؟ قُلْتُ نَعَمْ ـ فَقَالَ: اِسْتَفْتِ قَلْبَكَ ، اَلْبِرُّ مَا اطْمَاَنَّتْ اِلَيْهِ النَّفْسُ واطْمَاَنَّ اِلَيْهِ الْقَلْبُ ، وَالْاِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَاِنْ اَفْتَاكَ النَّاسُ وَاَفْتَوْكَ ـ

Hadhrat Wabisah bin Ma'bad[ra] relates: "I went to the Holy Prophet[saw] and he asked me: 'Have you come to inquire about virtue?' I said: 'Indeed.' He said: 'Ask your heart. Virtue is that which satisfies the soul and comforts the heart; and sin is that which perturbs the soul and troubles the heart, even if people declare it right to you and pronounce it to be appropriate.' "

(Musnad Ahmad, p 227-228/4)

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَا هُرَيْرَةَ كُنْ وَرِعًا تَكُنْ اَعْبَدَ النَّاسِ وَكُنْ قَنِعًا تَكُنْ اَشْكَرَ النَّاسِ وَاَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُؤْمِنًا وَاَحْسِنْ جِوَارَ مَنْ جَاوَرَكَ تَكُنْ مُسْلِمًا وَاَقِلَّ الضَّحِكَ فَاِنَّ كَثْرَةَ الضَّحِكِ تُمِيْتُ الْقَلْبَ ـ

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw], addressing him, said: "O Abu Hurairah! Be righteous and virtuous, you will be the best of the worshippers of Allah. Be content, you will be counted as the best of the grateful. Seek the same for others that you seek for yourself, you will become a true believer. Treat your neighbor in the best manner, you will be a (true) Muslim . Reduce your laughing as laughing excessively makes the heart dead."

(Ibni Majah kitabuzzuhad babal wara' wattaqwa)

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَرَّهُ اَنْ يَّسْتَجِيْبَ اللّٰهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكُرَبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ ـ

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said, "Anyone who wishes that Allah accept his supplications during hardships should multiply his supplications when he is comfortable and prosperous."

(Tirmidhi abwabudda'wa bab da'watul muslim mustijabah)

The Real Meaning of Khataman Nabiyyeen: 'The Door for Subordinate Prophethood is Open'

Bashir Ahmad. New Jersey

The basis of discussion for this topic is the Qur'anic Verse:

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ

وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِيّٖنَ

"Muhammad[saw] is not the father of any of your men but he is the messenger of Allah and the Seal of the Prophets" (33:41).

Our main difference with other Muslims of today is about the translation of the words *Khataman Nabiyyeen* in this verse. We translate it as the "seal of the Prophets," while they translate it as the "last of the Prophets." According the Arabic lexicon (dictionary), the word *Khatam* with a (ـَ *fatah*) on the letter *ta* ت

Our translation is certainly correct. For "last," the correct Arabic word is *Khatem*, that is, a (ـِ *kasra*) under the *ta* (ت)

Even if their wrong translation is accepted, the Holy Prophet[saw] himself and scores of scholars and divines of the Muslim *Ummah* have explained the meaning of the word *Khatam* as "best" and "excellent" and the last of the law bearing Prophets because the translation "seal of the Prophets" is more comprehensive and it exalts the status of the Holy Prophet Muhammad[saw]. A seal is used to verify, attest, and authenticate, and it conveys the following meanings:

1. Hadhrat Muhammad[saw] is the final seal because of his glory and exaltedness, and also because of his highest rank and dignity amongst all the Prophets.
2. *Sharia* law brought by Muhammad[saw] is perfect, supreme, comprehensive, and final, which can never be abrogated until the end of the world.
3. It is the verifying seal of Muhammad[saw], which provides authenticity and veracity of all the Prophets and it is his attestation that furnishes the conclusive proof of the truth of their teachings.
4. He is *Khatam* in the sense that he acquired the perfection of all types of prophethood.
5. Any future Prophet can come only from his followers, as his subservient under his seal to rejuvenate true Islam and bring about its dominance over all religions in the entire world.

The Holy Prophet[saw] himself used the word *Akhar* to mean excellent and exalted. He said:

وَمَسْجِدِىْ اٰخِرُ الْمَسَاجِدِ

that is, my mosque is the last of all mosques." On another occasion, he said:

عَلِىٌّ خَاتَمُ الْاَوْلِيَاء

that is, "Ali[ra] is the last of all the friends of Allah." Surely, on both these occasions, he never meant that his mosque was the last mosque to be built nor that Hadhrat Ali[ra] was the last of Allah's friends, because millions of mosques have been built after Masjid-e-Nabvi and thousands of holy Muslims have attained the status of *aulia-Allah* after Ali[ra].

In fact, non-Ahmadi Muslims themselves contradict their own interpretation of *Khataman Nabyyeen* by believing and declaring that Jesus Christ will descend from heaven in the latter days to reform the Muslim *Ummah* and bring about the dominance of Islam in the world. Thus, Jesus would be the "last" Prophet, and not Muhammad[saw], in chronological order. Even otherwise, there is no superiority to be the last in a row.

The Ahmadiyya interpretation of *Khataman Nabyyeen* is also supported by the Holy Qur'an as well as several *Ahadith* of the Holy Prophet[saw]. Allah exhorts in the Holy Qur'an:

يٰبَنِىْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ

يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَ اَصْلَحَ

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ 0

"O children of Adam, if (whenever) messengers of Allah come to you from among yourselves, rehearsing My signs onto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve" (7:36)

This means that the door for the coming of Prophets is always open, even after the Holy Prophet Muhammad[saw]. Otherwise, there was no need for this revelation for the entire mankind.

Then, all Muslims pray to God in every *rak'at* of every *salat* five times a day that:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ ۙ

"Guide us to the right path – the path of those on whom Thou hast bestowed Thy blessings" This prayer is recited about 40-50 times daily by every faithful, practicing Muslim

Also, the path of those on whom Allah has bestowed his blessings has been specified in the Holy Qur'an by Allah Himself:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ أَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝

"And, whoso obeys Allah and His messenger, shall be among those on whom Allah has bestowed His blessings, namely the Prophets, the truthful, the martyrs, and the righteous. And excellent companions are these" (4:70).

This verse clearly shows that all of the four categories of Allah's blessings are achievable by the obedient servants of Allah and His messenger, Muhammad[saw]. Otherwise, the status of even to be a righteous Muslim is not attainable, in spite of his life-long prayers for the granting of these statuses. Would it not be then a mere joke and a vain exercise? Certainly not! Allah the Exalted is always very true to His words. He promised in the Holy Qur'an:

اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ

"I answer the prayer of the supplicant when he prays to me" (2:187).

Again, all good Muslims recite *Darood* several times during the daily *salats*, invoking the mercy and blessings of Allah on Muhammad[saw] and his spiritual progeny, like the mercy and blessings of Allah which were bestowed on Abraham[as] and his progeny. What were those mercies and blessings? Allah raised numerous Prophets from his progeny like Ishmael, Isaac, Jacob, Joseph, Moses, Jesus, and several others. If the path of prophethood was closed for ever after Muhammad[saw], why was this prayer made obligatory for Muslims to recite day and night, only for it to be rejected?

Then, the Hoy Prophet Muhammad[saw] said upon the demise of his son Ibrahim:

لَوْ عَاشَ اِبْرَاهِيْمَ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا

"Had Ibrahim remained alive, he would have been a true Prophet." Please note that the verse *Khataman Nabiyyeen* had been revealed four years earlier in AH 5, while Ibrahim died in AH 9. Was not Muhammad[saw] aware of the meaning of *Khatam* as "last" on this occasion? Certainly, he knew that *Khatam* did not mean "last." That is why he made the above statement.

Imam Bakhari, the well known compiler of the most authentic book of *Ahadiths*, translated the word *Khatam* as "seal" like so many other translators of the Holy Qur'an and compilers of *Ahadiths*.

Then, Hadhrat A'ishah[ra], the wife of Muhammad[saw] – about whom he declared that one could learn half the faith from her – said that:

قُوْلُوْا اِنَّهٗ خَاتَمُ الْاَ نْبِيَآءِ وَلَا تَقُوْلُوْا لَا نَبِيَّ بَعْدَهٗ

"Say he (the Holy Prophet[saw] is *Khataman Nabiyyeen* but don't say that there will be no Prophet after him." This refutes the wrong interpretation of the *Hadith*:

لَا نَبِيَّ بَعْدِيْ

by non-Ahmadi Muslims that there would be no Prophet of any kind after Muhammad[saw]. She also meant there hat there would be no law-bearing Prophet after Muhammad[saw].

All the above authentic references clearly prove that non-law bearing Prophets can certainly come from the followers of Muhammad[saw] to rejuvenate Islam in the latter days and bring about its promised dominance over all religions as stated in *Sura Saffi*:

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝

He it is who has sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with Allah, hate it" (61:10).

The time of the Holy Prophet[saw] was the period for the completion and perfection of Islamic teachings, but its full propagation and total dominance is associated with the age of the Promised Messiah and Mahdi as agreed by all Muslims.

Hadhrat Mizra Gulam Ahmad[as] of Qadian, India claimed to be the Messiah and Mahdi as a humble servant of the Holy Prophet Muhammad[saw] and his follower, but not as an independent Prophet at all. His one revelation is:

كُلُّ بَرَكَةٍ مِّنْ مُّحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ

"All blessings are from Muhammad[saw]. Blessed is he who taught and the one who learnt."

In his several writings in Urdu, Arabic, and Persian in praise of the Holy Prophet Muhammad[saw], he expresses his total dedication and complete subservience to his Master. Some examples are:

"He is our leader, who is a source of all light; His name is Muhammad[saw]. He alone is my beloved. All Prophets are holy, one better than the other. But from the Almighty, he is the best of the creation. I am a sacrifice at that light, I belong entirely to him. He is all, what worth am I? This is the final verdict" (Roohani Khaza'in, Volume 20, Page 456).

Then, in his various Persian poems, he writes:

"I am ready to offer my heart and soul for the beauty of Muhammad[saw]
My heart is aflame praising the Holy Prophet[saw]
Who has no peer in excellence
My body is merely the dust of the lane
Treaded by the progeny of Muhammad[saw]
After God, I am intoxicated in the love of Muhammad[saw]
If this is a disbelief, I am then an extreme disbeliever."

In the light of the writings and work of Hadhrat Mirza Ghulam Ahmad[as] – the Promised Messiah and Mahdi – in the service of Muhammad[saw] and Islam, definitely, he deserves to be a true servant and complete reflection of his Master Muhammad[saw]

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۔
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

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HADITH

Hadhrat Sa'd[ra] relates that on the "Conquest of Mecca", the Messenger of Allah[saw] gave protection to the people except four men and two women. The Messenger of Allah[saw] announced their names. One of them was Ibn Abi Sarah. He then narrated the tradition. He said, "Ibn Abi Sarah hid himself with Hadhrat 'Uthman bin 'Affan[ra]. When the Messenger of Alla-h[sa] called the people to take the oath of allegiance, Hadhrat 'Uthman[ra] brought Ibn Abi Sarah and made him stand before the Holy Prophet[sa]. He said, O Messenger of Allah[saw]! Take the oath of allegiance from him (Ibn Abi Sarah). The Holy Prophet[saw] raised his eyes and looked at him three times as if he did not want to take his initiation. When Hadhrat 'Uthman[ra] requested the third time, the Holy Prophet[saw] took his initiation. Then, he turned to the Companions[ra] and said: "None of you were wise and intelligent enough to kill Ibn Abi Sarah when I was desisting to take his initiation. The Companions[ra] said: 'O Messenger[saw] of Allah! We did not know what was in your mind. If you had indicated with your eyes, we would have killed him.' The Holy Prophet[saw] said: 'It is not proper for a Prophet to have a treacherous eyes.' "

(Abu Dawud kitabul jihad bab fil asir yuqtal wa la ya'rad 'alaihil islam)

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JIHAD

Sohaib Awan

اِنْفِرُوْا خِفَافًا وَّ ثِقَالًا وَّ جَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

I have the monumental task of explaining the beautiful, but greatly misunderstood concept of *Jihad,* in Islam. This word is constantly used side by side with words such as extremism and terrorism. I would like to show you the true meaning of this word.

I recited to you a verse from the Holy Qur'an and its translation is as follows:

"Go forth, light and heavy, and strive with your property and your persons in the cause of Allah. That is better for you, if only you knew." (9:41).

In this verse the word *Jihad* is used and the verb to strive is used to translate it. The Oxford English Reference Dictionary defines *Jihad* as holy war. It further explains that, "A *Jihad* may be undertaken to defeat external threats to Islam or to spread religion among non-believers." Obviously, the words war and holy are not synonymous. On the contrary, they are words which seem to carry completely opposite meanings. The Arabic word for holy war is *harbul-muqaddasah* not jihad. So the question remains, what is jihad? In the Qur'an it is used to mean striving but the more widely known and wrongfully accepted meaning is holy war. The word Islam itself, literally translates into the word peace. So how can a religion, whose very name means peace condone, rather command the practice of the vile acts against humanity that we have all, so vividly seen on our TV's and read about in our newspapers? To understand a concept it is necessary to examine its origins. The Arabic word jihad comes from the root word *Ja-ha-da.* This word supplements the translation of jihad that is used in the Qur'an which is struggling or striving. It is unfortunate that the media has portrayed this very powerful word to mean holy war. This has greatly shaped public opinion into a very negative one towards Islam. It is even more unfortunate that most Muslims have taken this interpretation as well. They have used this concept as a means to justify their nationalist, political, and expansionist agendas.

In non religious terms, jihad, is plainly and simply struggling greatly towards a cause. When it is used in Islamic terminology it means to struggle in the way of Allah or *Jihad-fi-sabililah.* Aside from this, there are many specific struggles such as *Jihad* with the pen or jihad with the sword.

On his return from the battle of Badr, the Holy Prophet Muhammad[saw] is narrated by Imam Baihaqi to have said, "You have returned from the smaller *Jihad*, that is fighting against the enemies of Allah, to the greater *Jihad*, that is fighting against one self." Thereby, jihad is categorized into two types. The greater jihad or *Jihad-e-akbar* is the internal struggle against one's evil inclinations. The lesser *Jihad* being *Jihad -e-asghar*, which is the external struggle that is done solely in the way of Allah.

It is ironic how the jihad where you risk your life is considered subordinate to the jihad that merely requires you to resist temptation. The reason for this is very profound. The greater *Jihad* is very difficult because it lasts your whole life. There is always that internal struggle against Satan and his clever instruments. Another huge *Jihad* that is fought is by converts. They live their whole lives, naturally believing that whatever is being practiced around them is the truth. But when they decide that another religion is the truth, they have to completely change every aspect of their lives which is very difficult but immensely rewarding.

The lesser *Jihad* is the physical fighting against those who have taken up arms against you and prohibit you from practicing your religion, without any transgression and the idea of peace always in mind. This very precise and explicit definition holds the

true guidelines of *Jihad* with the sword and I would like to prove them with verses from the Noble Qur'an. The first and most important requirement of the lesser *Jihad* is that it must be in self defense. The Qur'an says,

"Permission to fight has been given to those against whom war has been made because they have been wronged..." (22:40).

This verse completely negates the many allegations that Islam was spread by the sword. It gives consent to those whose lives are in danger to defend themselves. After giving the commandment to fight, Allah makes sure that the Muslims fight only in self defense and do not transcend to transgression. He commands,

"And fight in the cause of Allah against those who fight you, but do not transgress. Surely, Allah loves not the transgressors." (2:191).

Another very beautiful commandment that Allah gives is to show mercy. He says,

"But if they desist, then surely Allah is Most Forgiving, Merciful." (2:193).

The main objective of jihad is peace and it is important to keep that in mind. That is why it is necessary the Muslims be ever ready to sign terms of peace and forgive previous transgressions. Another surprising aspiration that jihad is waged for is the freedom of religion. It is not only for the freedom of Muslims but for everyone regardless of their faith. Allah Almighty says,

"...And if Allah did not repel some men by means of others, they would surely have pulled down monasteries, churches, synagogues, and mosques, wherein the name of God is oft commemorated..." (22:41).

This verse highlights the concern for all places of worship regardless of religion.

Aside from the strict and very specific guidelines that Allah placed on waging war and the fighting of it, there are many rules of war that the Holy Prophet Muhammad[saw] placed upon his followers. The most basic and most universally accepted rule was the prohibition of harming children, woman, old men, and those who haven't taken up arms against you. It is surprising how terrorists of our time can associate themselves with any religion when they have complete disregard for this basic rule. The Holy Prophet[saw] also prohibited pillaging. A common and widely practiced strategy in our times was considered immoral by him. A very big issue in our times is the treatment of POW's. There were very specific rules that were put in place for the safety and the well being of the prisoners. One of them was that if there was not enough food in the Muslim encampment then the prisoners would eat and the Muslim army would starve. The accepted treatment of prisoners of war today does not even come close to the treatment that was exhibited by the Holy Prophet[saw]. The Muslims were given these laws 1400 years ago but still, morally, they are greater then the Geneva Convention.

All of these rules and regulations sound great but were they really implemented? Well, let us briefly delve into the life our Holy Master Muhammad[saw]. He started preaching the word of Allah approximately 610 CE. He was met with great opposition in his town of Mecca, even from his own family. The few people that accepted him were either weak men, women, or slaves. The opposition against them was so great that Muslim blood was spilled in the streets of Mecca without a single ounce of remorse. Torturing and flogging became common punishments by the idolaters to deter the early Muslims from their new faith. Murders were committed in cold blood with complete disregard to humanity. For 13 years this persecution was endured by the Muslims without any retaliation whatsoever. Finally, the believers were ordered by Allah to leave their homes and migrate to Medina. The Holy Prophet Muhammad[saw], himself barely escaped a plot of assassination. Even after their migration they were not left alone. They were pursued by the Meccans and were forced to defend themselves in numerous battles. Then, Allah commanded the Muslims to go back to Mecca and make the pilgrimage to the sacred house of Allah. They were denied permission to enter the gates of Mecca but their trip was not wasted. They were able to successfully sign the treaty of *Hudaibiyah*. This treaty ensured the Muslims that they would be allowed to make the pilgrimage the next year and all warfare between them would cease for a period of 10 years. Soon after the treaty was broken by the Meccans. The following year the Muslims entered the gates of Mecca without a single drop of blood being spilled. At the conquest of Mecca,

the Holy Prophet Muhammad[saw] inquired, "You have seen how true the promises of Allah have proved, now tell me what punishment you should have for the cruelties you committed against those whose only fault was that they invited you to worship the one and only God." They replied, "We expect you to treat as Joseph[as] treated his erring brothers." He proclaimed, "By God! You will have no punishment today and no reproof." In history, such a miraculous event has never been recorded. A man that was literally kicked out of his home came back and conquered that city, not only that, but he forgave them after all the cruelties that he and his followers had endured.

The circumstances that surrounded the Muslims are not the same as ours. The time for *Jihad* with the sword is over. Our beloved master the Promised Messiah[as] founded this community and showed us this very important point. We are the only Muslims in the world that have wholeheartedly condemned the implementation of this *Jihad* (*Jihad* with sword) in our time. The Promised Messiah[as] says in his books, "*Roohani Khaza'in*", "The *Jihad* of this age is to propagate Islam and refute the allegations of the critics; to spread the true religion, Islam, in the world, and to manifest the truth of the Holy Prophet Muhammad[saw] to the world."

He also says, in an other book titled the *British Government and Jihad* that, "I have brought you a commandment which is that *Jihad* with the sword has been ended but the *Jihad* of the purification of your spirit must continue to be waged. I say this not on my own part but in order to proclaim the design of God. Reflect on the saying of the Holy Prophet Muhammad[saw] wherein it is stated that the Promised Messiah[as] would put an end to fighting for the faith. Accordingly, I command those who have joined my ranks that they should discard all such notions. They should spread peace on the earth, for this would cause their faith to spread."

In Summary, *Jihad* means to struggle. Islam being a religion of peace does not approve of the vile acts that terrorists commit. *Jihad* is an internal struggle as well as an external struggle but with many specific guidelines. When the circumstances of *Jihad* with the sword are present then it is an obligation of Muslims to fight, but with the profound rules that Allah and his Messenger[saw] have placed upon us. In our circumstances, *Jihad* with the sword is against Islam. Our *Jihad* is a *Jihad* for love and peace.

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HUMANITY FIRST

NEEDS MONETARY SUPPORT

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HADITH

Hadhrat Abu Musa Al-Ash'ari[ra] relates that the Holy Prophet[saw] said: "The case of a righteous companion and that of an evil companion is like that of one who carries musk (perfume) and of one who blows into a furnace. The carrier of musk might give you some as a gift, or you might buy some from him, or at least you might smell its fragrance. As for the other, he might set your clothes on fire, and at the very least you will be annoyed with the foul smell."

(Muslim kitabul bir walsilah bab istihbab majalisatissalihin)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "A person is apt to follow the way of his friend, so each of you should be careful in making friends."

(Abu Dawud kitabul adab bab man yu'mar anyyujalis)

Hadhrat Ibn 'Umar[ra] relates that the Holy Prophet[saw] said: "Let no one cause another to give up his seat so that he can sit there. However, one should make room and spread out." This was the way of Hadhrat Ibn 'Umar[ra]. If a person got up to give his seat to him he would not take it.

(Bukhari kitabul isti'dhan bab idhaqila lakum tafassahu fil majlis)

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PRAYERS AND MEANS OF SELF PURIFICATION

Yusef A. Lateef

The only means of self purification that I am able to envision at this time is to pray to Allah that He doesn't place a seal on my heart, my ears or my eyes. I also pray that He keeps my heart disease—free and that He helps my tongue to speak only truth.

I pray that my heart doesn't become hardened like stones and that He joins peace upon my heart, and that He guides me upon the path of peace. I pray that He humbles my heart and keeps me consistently humble for fear of Him, so that I shall be consistently mindful of my thoughts and actions.

I pray that Allah helps me to avoid the contamination of disbelief. I pray that I hold firmly to what Allah has given to me and that I obey His commandments and that my heart becomes permeated with the love of Allah and His creation.

I pray that I become a friend to Gabriel by the command of Allah and may this friendship serve, by the grace of Allah, as a means of self purification.

I beg that Allah's signs become plain for me and may I not be among those who are contentious quarrelers. May my heart earn the good things of life, and may I be given the God given strength to avoid sin and that which is vain. May my heart be given tranquility from my Lord and may my life contain a legacy of good.

I plead to God that He show to me the means of purification, so that my heart may be at rest. May Allah, out of His grace, free my heart of perversity, so that I seek not discord and the wrong interpretation of the Book.

Self purification involves holding fast, all together with those who hold to the rope of Allah, and that I not be divided from those whose hearts have been united in love by Allah. Self purification requires that I don't deviate from the path of righteousness and take to a life of sin. Self purification requires that I love all of humanity and that I believe in all of the Book.

Of course, ultimately help towards self purification comes from Allah alone, the Mighty, the Wise. And of course kindness towards all of humanity is one of the means of self purification and the moral quality of kindness is a mercy from Allah.

May I continue to submit to Allah with full submission, and may He free me of aggression against anyone. May I not say with my mouth what my heart believes not. May Allah be pleased to purify my heart, and may I strive to obey all of God's messengers, and to act upon the truths that they conveyed from God. May veils never cover my heart, may I always be allowed to understand. May Allah allow me to hear, see, and understand the truth.

May I grow humble before punishment comes upon me, and may I know that Satans promptings are unfair. Please Allah help me to avoid transgression so that I wont wander in distraction. of Allah please accept my prayer, purify me so that my vision becomes clear, enable me to avoid the contaminated path-—this is my prayer.

Please expand my bosom for the complete exceptance of Islam. I can't achieve self purification without Allah's guidance, for He is the Bestower and the All Knowing.

I am grateful that Allah has created me with a heart, and with my heart I try to understand therewith. He has given me eyes, for which I am grateful, and I try to see the truth therewith. He has, also, given me ears, for which I am grateful, and with which I try to hear the truth. Consequently, by directing all of the senses that Almighty God has given to me, in a heedful manner I hope to acquire self purification, *Insha Allah*. In essence, the only means I have of acquiring self purification is by the correct application of the faculties that Allah has so graciously given to me.

I strive that my heart may tremble when the name of Allah is mentioned, and I deeply desire that my faith is increased when His signs

are recited to me, for I believe this is part of the means of obtaining self purification.

As Allah sends down water from the clouds as a means of replenishing the earth, so can He purify mankind and remove the filth of Satan, and strengthen the hearts and make our steps firm, providing we engage our God given faculties in His cause.

The means of self purification entails responding to Allah and the Messenger when he calls us that we may be shown the way to purify our lives and to know that Allah is Mighty, Wise. In fact, Allah's intervention is needed for man has no control over his ego, in that, there are times when man cannot make his heart obey his dictates. That is why the Holy Qur'an says:

"...know that Allah comes in between a man and his heart...." 8:25).

Therefore in all instances of endeavor we must depend on Allah.

"...And help comes from Allah alone, the Mighty, the Wise." (3:127).

Self purification, also means, having affection between the hearts, which is something no human being can do, but Allah can for the Holy Qur'an says"

"...Allah has put affection between them, Surely, He is Mighty, Wise. (8:64).

Mankind's job is to have good in their hearts because:

"If Allah knows any good in your hearts, He will give you better than that which has been taken from you, and will forgive you. And Allah is Most Forgiving, Merciful. (8:71).

Therefore having good in ones heart is a means toward self purification. It logically follows that where there is concern for good in the heart doubt doesn't exist. The pure heart is a tender heart for:

"Abraham was most tender—hearted, forbearing." (9:114).

Mankind must turn to Allah for purification for He has said:

"0 mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever disease there is in the hearts, and a guidance and a mercy to the believers. (10:58).

Therefore mankind must pray to Allah for purification in that:

"The Lord is nigh, and answers prayers." (11:62).

The blessings of a pure heart comes from Allah alone for He has said:

"And all of the tidings of the Messenger whereby We make thy heart firm, We relate unto thee, and herein has come to thee the truth and an exhortation and a reminder for believers." (11:121).

Another element essential to the means of self purification comes through believing and remembering Allah, for He has said:

"Those who believe and whose hearts find comfort in the remembrance of Allah. Aye! it is in the remembrance of Allah that hearts can find comfort." (13:29).

Self purification, also, depends on one believing in the Hereafter for:

"Your God is One God. And as to those who believe not in the Hereafter their hearts are strangers to truth. and they are full of pride." (16:23).

Self purification demands keeping oneself attached to those who call on their Lord, morning and evening, seeking His pleasure:

"And let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds." (18:29).

So the means of purification of the self requires that we pray that Allah blesses us with tenderness of heart, purity and piousness the qualities with which He blessed Yahya[as].

So in seeking the means of self purification one should remember:

"Those who believe and do good deeds_-the Gracious God will create deep love in their hearts." (19:97).

The meaning of this verse has such depth and vastness that it makes the hearts of believers expand and overflow with Divine Knowledge and love.

"...Such is the guidance of Allah; He guides therewith whom He pleases. And he whom Allah adjudges astray—-he shall have no

guide." (39:24).

Nevertheless, the means of obtaining self purification requires avoiding disputation concerning the signs of Allah, without any authority, avoiding arrogance and haughtiness, avoiding treachery of the eyes and the heart.

"Grievously hateful is this in the sight of Allah and in the sight of those who believe. Thus does Allah seal up the heart of every arrogant haughty person." (40:36).

Finally I pray that the totality of mankind's ears, eyes and hearts be used in a manner whereby they will accept the Signs of Allah, and in so doing become free from anything that contaminates. *Ameen*

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HADITH

Hadhrat 'Abdur Rahman bin Abi Qurad[ra] relates that, one day, the Holy Prophet[saw] was performing ablution the Companions of the Holy Prophet[saw] started to rub the Holy Prophet's[saw] ablution water dripping from him on their hands and faces. The Holy Prophet[saw] asked them, "Why are you doing so?" The Companions replied, "For the love of Allah and His Messenger." The Holy Prophet[saw] said: "He who really loves Allah and His Messenger or deeply desires that Allah and His Messenger should love him, should always tell the truth, and return the trust entrusted to him, and always treat his neighbor fully well.

(Mishkat bab alshafqatah warrahmata 'alal khalq bahawalah baihaqi fi sha'bal Iman)

Baby Girl

Allah Almighty by His Grace has blessed Tariq Murtaza and Parisa Jaffari of North Jersey *Jama'at* with a baby girl on Dec 06, 2010. *Alhamdulillah* she is a *Waqfe Nau* child and Hadhrat Khalifatul Masih V[aba] graciously has named her 'Asifa Murtaza', *Barakallahu Lakum*. Please remember Asifa Murtaza and the family in your special prayers. May Allah grant her healthy, long and righteous life serving Ahmadiyyat. And May Allah make her the delight of the eyes for her parents, family and *Jama'at. Ameen*

Birth Announcement

Allah by His Grace has given a son to Amin Zain, *Qa'id Khuddamul Ahmadiyya*, Silicon Valley, California and Amtus-Salam Sumble on October 13, 2010. Hadhrat Khalifatul Masih V[aba] graciously has named him, Tashif Zain. The child belongs to the noble community of *Waqfe Nau*. The newborn is a grandson of Maj. Zainul Abedin and grandson (*nawasa*) of Mr. Iqbal Ahmad, Joint Secretary of Government of Pakistan, Islamabad.

Jama'at members are requested to pray for his long healthy life and that he becomes a devoted of the *Jama'at*. May Allah make her the delight of the eyes for her parents, family. *Ameen*

Joyous Addition to the Family of Masood Khurshid Sanori Sahib of Atlanta, Georgia

Sanori Sahib's daughter Hamdah Sanori Farooqi Sahiba wife of Shajar Ahmad Sanori Farooqi Sahib writes:

Alhamdulillah, our son, Sammar Ahmad Khalid and daughter-in-law, Nudrat Samreen Sahiba (daughter of Khalid Naeem Sahib and Shahida Naeem Sahiba of Woodbridge, ONT. Canada) were blessed with a daughter on December 5, 2010, in London, England.

Hadhrat Ameerul Mominneen Khalifatul Masih V[aba] has graciously named the baby, 'Raabiah'. She is the first child to the parents, the first grandchild to both sets of grandparents, and is by the Grace of Allah the 45th grand/great grand child of Masood Khurshid Sanori Sahib. May Allah make her the delight of the eyes for her parents and grandparents. *Ameen*

THE HOLY PROPHET OF ISLAM[saw]

Abdul Naseer MK, Minnesota

Today, Islam is the religion of a billion people worldwide. In fact, it is not just a "religion" but essentially a way of life for those of us who choose to be Muslims. Despite being the way of life of a sizable portion of the world's population, in combination with the fact that Islam is the fastest growing religion in the world, Islam is also the most misunderstood faith. In order to emphasize the irony, Islam is the most popular and the most misunderstood 'way of life.' In the West, the word Islam, or even the Muslim greeting of *Assalamu Alaikum* [that is, peace be upon you], conjures up images of various atrocities committed by people who claim to follow Islam. The Bin Ladens and Zawahiris have done their part in propagating a great disservice to people all around the world who seek to follow a religion which literally means peace.

In this article, I would like to offer a viewpoint on Islam based on the life of its holy founder - the Holy Prophet Muhammad[saw] of Arabia. Muslims refer to him as *Rahmatul-Iil Alamin* [meaning, mercy for the worlds], while to many individuals who are unaware of his life history, the image of a sword brandishing Arab comes to mind! An interesting paradox indeed! I would like to offer a brief synopsis of the life history of Prophet Muhammad as the true representation of Islam for even though Muslims at present are divided into many different groups with varying interpretations of Islam, we all agree that the Holy Prophet Muhammad[saw] was the messenger who conveyed the essence of Islam to humanity.

Muhammad - literally meaning, 'the praised one'

From his most humble beginnings, the compassion and dutifulness with which Muhammad comported his life is astounding. One event early in his life, is especially inspiring. He had a slave (who was presented to him by his wife) called Zaid bin Harith. It so happened that the birth father of Zaid traced him to Mecca (since children were abducted from their parents and sold into slavery at that time) and wanted to free him by paying ransom. On his father's request, Muhammad[saw] set Zaid free without demanding any ransom. However, Zaid preferred to remain as a slave to Muhammad[saw] rather than return to his family. Muhammad[saw] was so touched by Zaid's response that he adopted Zaid as a son. An interesting question is why did Zaid prefer to stay with Muhammad[saw] rather than going back to his family? Certainly he had a direct experience of Muhammed's[saw] most loving and compassionate personality.

Period of Persecution

Eventually, after receiving revelations from God Himself, he claimed to be a prophet - a Prophet like Abraham[as], Moses[as] and Jesus[as] (mentioning just a few among thousands of messengers) before his time. The response of the general public of Mecca was to vehemently deny his claim at the behest of the rich and powerful in the society who saw a threat to their wealth, power and status in the message of Prophet Muhammad[saw] who preached equality, charity, and above all, claimed that true honor belonged to those who were the most righteous albeit not the richest or the most powerful. Persecution against him and his followers reached such a degree that, at one point, social boycott was instituted against the fledgling Muslim community. One event at about this time is particularly touching. Once the Holy Prophet Muhammad[saw] decided to travel to a nearby city called Ta'if wherein he hoped people would heed his message. As he went to convey his message, people not only refused to accept him but turned him away pelting him with stones. What was the response of this noble yet most humble man? His response was to pray to His Creator that may the good ones among the people of the city turn to Islam and worship the One God. His response was not of violence, but, one of submission to the Power of the Ultimate Creator. I often ask myself, have the present day "so-called" Muslims who turn to violence ever taken the time to read and understand the life history of the person who established the very faith that they claim to follow? Obviously not.

Muhammad[saw] and the Jews

Eventually, after having experienced 13 years of constant persecution in Mecca and having taken no part in any retaliation, he emigrated

to a town called Medina (while there was a bounty on his head) where he came into contact with the Jews who inhabited the city. The people of Medina had heard about a prophet in their nearby city and welcomed him with open arms and in fact asked him to be their leader. It was Medina that was to be the setting for the portion of Muhammad's[saw] life where suddenly he was no longer just a spiritual prophet but a worldly leader as well. A testimony of the peaceful and loving society that he sought to establish is evident from the "Constitution of Medina II: Pact with the Jews of Medina." Article 15a of this document states: "the Jews of the clan of 'Auf are a community with the faithful covenanters. The Jews have their religion and Muslims their religion, their clients and their persons, except for any wrongdoer or traitor who brings perdition upon himself and his household." Yet another article of the same Constitution states: "Let there be goodwill and counseling between them (that is, Jews and Muslims)." The legacy set by the prophet of Islam lived on well beyond his death. In fact, during the golden era of Muslim civilization (AD 700 - AD 1200), many Jewish tribes settled in and thrived under Islamic rule especially in Spain where they were free to practice their faith and way of life until Muslims were forced to leave or convert to Christianity.

Muhammad[saw] and the Christians

From the earliest days of his mission, Muhammad[saw] always claimed to be a Prophet who came to fulfill what was before him. Being so, he always accorded respect and dignity to the founder of Christianity. In fact, verse 46 from chapter 3 of the Holy Qur'an states:

"When the angels said, '0 Mary, Allah gives thee glad tidings of a word from Him; his name shall be the Messiah, Jesus, son of Mary, honored in this world and in the next, and of those who are granted nearness to God."

Such an attitude towards Jesus[as] also characterized his relation with the Christian communities in and around Arabia. For instance, I would like to present a pact between the Christian monks of St Catherine's Monastery (locat-ed in Sinai) and Muhammad[saw]:

"This is a message from Muhammad ibn Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them. Verily I, the servants, the helpers, and my followers defend them, because Christians are my citizens; and by Allah! I hold out against anything that displeases them. No compulsion is to be on them. Neither are their judges to be removed from their jobs nor their monks from their monasteries. No one is to destroy a house of their religion, to damage it, or to carry anything from it to the Muslims' houses. Should anyone take any of these, he would spoil God's covenant and disobey His Prophet. Verily, they are my allies and have my secure charter against all that they hate. No one is to force them to travel or to oblige them to fight. The Muslims are to fight **for** them. Their churches are to be respected. They are neither to be prevented from repairing them nor the sacredness of their covenants. No one of the nation (Muslims) is to disobey the covenant till the Last Day (end of the world)."

Having such an illuminating example based upon the life history of the Holy Prophet Muhammad[saw] himself, I wonder how could one ever subvert such a beautiful teaching of Islam into one of strife and discord?

In essence, Muhammad[saw], was a living example of how best human beings could conduct their lives from every imaginable standpoint -a spectrum ranging from that of a spiritual leader and a temporal king to being a husband and a father.

I would like to conclude by presenting an example of his attitude towards children. The prophet had a granddaughter called Umamah. He would take her with him to the mosque while she was perched on his shoulder. Even during prayer, and while reciting the Qur'an, he would keep her on his shoulder only putting her down before the act of prostration that is part of Islamic prayer. In fact, after the prostrations he would restore her to his shoulder and continue on with prayers.

Having presented a brief life history of a humble being who is revered by billions worldwide, I ask, would this man ever condone unjustifiable violence?

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PAY ZAKAT

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ISLAMIC ROOTS OF AMERICA

Zakaria Virk, Kingston, Canada

Note: recently I had the pleasure of reading a book al'America by Jonathan Curiel. The book was marvellously fascinating, jam-packed with astonishing facts about Islam in America. Following is a summary of the book for inquiring minds.

Columbus knew that without Arab knowledge, his discovery of America could not have proceeded the way it did. After his third journey to the Americas, Columbus said: *every sea so far traversed have I sailed, I have conversed and exchanged ideas with learned men, churchmen and laymen, Latins, Greeks, Jews and Moors, and many others of other religions*". (Felip, Columbus, NY, 1991, p5)

Columbus's full title given to him by Queen Isabella of Spain was *Almirante del Mar Oceano* – commander of the ocean sea. Almirante was Arabized Spanish word. When Columbus landed on the Indies", he had a translator Luis de Torres who knew Arabic. Columbus's motivation for discovering America could even be tied to a 9th century Muslim astronomer, Al-Farghani whose theories about the Earth's diameter were a cornerstone of European understanding at the time of Columbus's famous journey. According to Columbus's first biographer, he may not have even attempted his initial voyage in 1492, without studying al-Farghani's astronomical calculations in their Latin translation. Besides al-Farghani, Columbus and other European explorers had studied the work of Arab geographer Muhammad al-Idrisi, whose maps set standards of accuracy in the Middle Ages. Al-Idrisi was given an enormous amount of money by the Christian king of Italy, Roger II, to map out the world's islands and waterways. In his book Kitab al-Rujari, he gave intricate details of Africa, Asia, Europe, and beyond, including precise distances between cities, and the extant of differing climates.

Throughout his naval career, Columbus made use of advanced cartography of al-Idrisi, the astronomical insights of al-Farghani, the compass used by Arab navigators for centuries before Columbus, the contouring of the caravel (the swift ships that comprised the *Nina* and *Pinta* of Columbus voyage). Europeans adopted the caravel from the *qarib*, boats used for centuries by the Arab sailors. The triangular shape of the *qarib*, allowed it to manoeuvre the winds very efficiently. Without the contributions of Muslim geographers and astronomers, Europeans would not have discovered the new world.

It is unfortunate Columbus misread al-Farghani's calculations, twisted them around to suit his notion that the distance between Spain and India was shorter than generally thought. His recalculation made him believe that he needed just several weeks to reach India. However it took him two months to reach North America's south-eastern edge. The colonization of the Americas reflected Muslim influence especially in New Orleans and San Antonio, both of which were under Spanish control. One fine example of this influence is the building at 343 Royal Street in New Orleans, with swirling wrought-iron balconies. At Mission San Jose in Alamo, Texas, the red and white archways are exact copies of archways of Cordoba mosque built in 784 by Muslim rulers. At Mission San Francisco, San Antonio, the chapel door is a horseshoe design straight from Aljaferia Palace, 11th century fortress built in Zaragossa. At Mission Nuestra Senora, the mission closest to the Alamo, the dome reminds you of any mosque in medieval Spain. Spirals at the base of the dome resemble mini minarets. During his initial voyage to America, Columbus saw a hill on the Cuban coast and said it resembled "a beautiful mosque".

(Columbus: His Life, His Works and His Remains, p. 554.

During Spain's conquest of the Americas, Spanish architects adopted the *alfiz* and other Moorish ideas into scores of churches in Texas, Arizona, New Mexico and Mexico. Tuscon's San Zavier del Bac's dome and roofline are very much like a mosque. Mission San Carlos in Carmel, California, its features include its bell tower.

Pomegranates are an important symbol of Islamic paradise. Granada, Spain is named for the pomegranate. King Ferdinand and Queen Isabella ordered the pomegranate to be added to the Spanish flag. Spanish colonizers brought pomegranate seeds with them and planted the fruit on the American soil.

Muslims in the Arabian Peninsula, North Africa and Spain incorporated courtyards. The elaborate courtyards featured fountains and gardens that were suppose to mirror paradise on earth and in heaven. Notable houses with courtyards in New Orleans's French Quarter, include 710 Toulouse Street, whose outside walls are guarded by two crouching lions. Built in 1798 it is known as the "court of two lions", a title that happens to parallel Court of Lions, in Alhambra. The Creole houses in the Quarter also have courtyards. The Old San Antonio Bank Building has an imposing minaret, crenulated roofline, and horseshoe arches – all odes to the time of Muslim Spain. In New Orleans the Leon Fellman Building at 801 Canal Street, employs horseshoe arches. The Church at 130 Baronne Street, the outside of it showcases horseshoe arches and two domed minarets, and the inside showcases *La Mezquita* like arches. Even though Spain expelled its Muslims in 1609, and prohibited them from travelling to the New World (any Muslim caught on the ship was subject to death), Islamic culture was still transported across the Atlantic.

Ralph Waldo Emerson

America's renowned poet Emerson was a Unitarian minister wholly devoted to the Scripture. After resigning from the Boston second Church in 1832, he embarked on a spiritual odyssey. He embraced literary and religious traditions of Islam, and Sufi poetry from Persia. There are multiple references to Persian-Muslim culture in his books, essays and notebooks. Hafiz and Sa'di became his spiritual twins. Up to the last day he died, he championed the universalism of disparate religions, including Islam. He wrote the preface for the American edition of *Gulistan*, in which he agonized that more Americans were not familiar with Persian, Arab and Eastern poets. So taken he was with Sa'di that in 1842 he published a poem called "Sa'di". Emerson was captivated by the Holy Quran which he read in the early 1840's. By 1850 the Quran and Persian poetry intersected in his "*Representative Men*" which is about history's inspirational figures. He noted "The Koran makes a distinct class of those who are by nature good, and whose goodness has an influence on others, and pronounces this class to be the aim of creation".

In 1845 Emerson read an English translation of *Akhlaq-i-Jalaly*. In his journals, he quoted 50 times from this book. Sayings from this book, *Practical Philosophy of the Muhammadan People*, showed up in his greatest work, the 1860 essay collection "*The Conduct of Life*".

In a crucial section about breaking free of convention, Thoreau cited Gulistan in his seminal work Walden. He suggested more people should follow the lead of azads in Gulistan – religious independents- who like the cypress tree flourish in all seasons. Two years before Walden was published in 1854, in his long journal entry he described Sa'di as his soul mate. Because of Emerson, Thoreau took an interest in Hafiz, which led him to cite the Persian poet in his book.

Between 1785 and 1796, the Algerian navy captured more than 10 American ships, and 100 crewmen. The continued American dispute with Barbary States let to two wars. In the first war a U.S. military unit attacked stronghold of Derna, Libya which forced Tripoli leaders to negotiate an end to the war. The heir to the throne Hamet Karamanli, gave a Mameluke scimitar that became a model for the U.S. marines that is still used today. The expression to the "shores of Tripoli" remains part of the official Marines hymn.

In 1858, Emerson delivered a public homage to Persian poetry by writing an essay in the *Atlantic* in which he predicted that Persian would skyrocket in the Americas. From German to English, he translated more than 60 Persian Poems. Although he never visited Shiraz, he did visit Egypt in 1873 with his daughter. At that time anti-Islam prejudice was a vocal part of American culture. But typical of Emerson, he did not care.

P.T. Barnum and the Taj Mahal

P. T. Barnum (d. 1891) was an American showman, businessman, and entertainer, remembered for

promoting celebrated hoaxes and for founding the circus that became the Ringling Bros. and Barnum and Bailey Circus. His villa in Bridgeport was called Iranistan. The building architecture was breathtaking: Minarets crowded the roofline, topped by mosque-like domes, the main entrance had a horseshoe arch straight out of Islamic Spain.
Iranistan, completed in 1848, was the first building of its kind in the United States. The three story building was applauded by both critics and the general public. Iranistan was inspired by Brighton's Royal Pavillion, whose architecture was inspired by Mughal monuments in India. The Taj Mahal was the most illustrious example of these Mughal monuments. Other monuments which inspired British architects were the mausoleum of Sultan Hyder Ali Khan, and Sultan Parvez, so of Nuruddin Salim Jehangir.

Nine years after Iranistan was constructed, the villa burned to the ground due to a fire on the roof. There is an exact model of the building at Bridgeport's Barnum Museum. The museum has also recreated Iranistan stunning library room, in which the walls are covered with almost life-sized scenes of India during the time of Emperor Shah Jehan and Jehangir. In the images, turbaned men walk and sit amid ornate, mosque like buildings that evoke the Taj Mahal.

In a separate section of the museum is placed a hookah (water pipe) with Allah written on it in Arabic. It shows Barnum had a lifelong interest in the Muslim world. For the New York museum, he recruited a 7foot-11 inch man whom he called the "Arabian Giant". He showcased dwarves, giants, bearded, women, Siamese twins, Afghan and Syrian tribesmen, super-sized children, because the curious public had few other outlets to see the otherworldly. At one point Barnum paid for a man in the turbaned dress of India, to plough Iranistan's fields with a large elephant, because he thought this would serve as an advertisement for the museum. Two blocks from the old Iranistan now stands the al-Aziz Islamic Centre, with *Bismillah ar-Rahman ar-Rahim* written on its front door as an acknowledgement that God controls all things on earth.

MECCA – USA, Arabic Names in English

In the top 10 list of languages that have contributed the most words to English, Arabic is No 6. Prof Cannon, Texas A&M has counted 2338 words or phrases that stem from Arabic. Some words are so common that we don't think of them as Arabic, like Admiral, bazaar, cipher, jasmine, kabob, imam, monsoon, racket, tariff, vizier, wadi, xebec and Yashmak. During Islamic Spain, Arabic was the lingua franca, and it is estimated 3000 words entered into Spanish language. Take the name of Alcatraz prison in San Francisco which stems from *al-ghattas*, meaning the "white tailed sea eagle". From *al-ghattas*, Spanish adopted the word Alcatraz, which was used to describe a range of sea birds, including pelicans. In 1775, Spanish explorer Juan Manuel de Ayala gave the San Francisco island the name Isla de los Alcatraces – Alcatraz island.

In Arabic, the prefix "al" is a definite article which means *the*- a clue to many English words like alcove (al-qubbah), alchemy (al-Kimiya), almanac (al-manakh). The word broker is derived from *al-buruq*, which means a gift or gratuity. *Al-buruq* changed to *alboroque* in Spanish, from there into French *albrocador*, from which it became *broucour*, which spawned the word broker.

The chess expression "checkmate" derives from shah mat, the king is dead. Chaucer introduced the phrase into English. The Caliphs loved Chess, many kept a chess master on staff. Muslim chess masters were the first to subject this game to scientific study and to write on chess theory. The fortified Spanish wine, *Sherry*, takes its name from Spain's town *Jerez* de la Frontera, which takes its name from the Arabic *Sharish*. Sherry owes its punch to Arabs who introduced distillation to Spain's southern region. Tangier whose famous fruit (*Tanja*h in Arabic) became tangerine in English. Mocha, the Yemenese city (*mukha* in Arabic) became famous for coffee, and *Mecca* now means a place at the center of something important. Venice maintained a lively trade with the Muslim world for centuries, that's where an Arabic word *qalib* (mold for casting metal) became *calibro*, and then entered into English as *calibre*. Sanskrit word *Khanda* likely gave birth to Arabic qandi, which in Italian became zucchero candi (sugar candy) which morphed into an English

word that brings joy to everyone's face. Fun words, words denoting death, drugs, our daily habits and occupations, things we love, words for all these have come into English from Arabic. The word coffee comes from the Arabic *qahwah*, the English word for a coffee house is café.

There are about 500 English words used daily that have come from Arabic: *fatwa, Jihad, sharia, intifada*. In the US, Arabic is usually heard in the backdrop of war and terrorism, hence *Allahu Akbar*, *Jihad* or word *Allah* have negative meanings. The Arabic word for great "Akbar" was adopted into George Luca's star wars franchise, in the form of Admiral Ackbar, a military commander in space whose success helps Luke Skywalker. Featured in *Return of the Jedi*, Ackbar is just one of many characters and settings in Star Wars that have an Arabic background. Skywalker's home planet, Tatooine, takes its name from the Tunisian city of Tataouine. Darth Vader's home planet is *Mustafar*, a variation of *Mustafa* meaning "the chosen one". George Lucas shot the first Star Wars film in Tunisia, and he continued to film this country's otherworldly locations. Stephen Spielberg filmed Raiders of the Lost Ark in Tunisia.

Islam's most important scholar, Ibn Khaldun, was born and raised in Tunisia. His world renowned book al-Muqaddima (The Introduction) postulated 500 years before Darwin man's evolution from animals: "*the animal kingdom was developed, its species multiplied and in the gradual process of Creation, it ended in man and arising from the world of monkeys*". (Rediscovering Arabic science, Saudi Aramco World May 2007)

Ibn Khaldun wrote on astronomy and the positions of the stars. More than 500 stars gained their names from Arabic: albali (the swallower), Algebar (al-jabbar, the giant), Algol (al-Ghul, the Ghoul), Algorab (the raven), al-Nair (the bright one), Arrakis (the dancer), Deneb (tail of the hen), Eltanin (the great serpent), Keid (al-qaid, the broken egg shells), Phact (al-fakhitah, the Dove), Rasalgethi (ras al-jaddi, head of kneeling one), Sirrah (surat alfaras, navel of the steed), Zubenshemali (the northern claw).

Most of the American towns with Arabic names are small and off the beaten path. *Arabia*, Nebraska is in upper reaches of the state. In the southern part, is the village *Abdal*, an Arabic name meaning a good person. *Tennessee* took its name from an important city along the Nile. Cairo, Illinois, took its name from Egypt's capital city. *Mecca*, Indiana took its name from the birthplace of Islam. *Medina*, Ohio took its name from the second holiest city of Islam. *Mahomet*, Illinois, took its name from the Prophet of Islam, because Mahomet was a standard name for the Prophet in 1800 America. Previously the town was called Middletown, and the name Mahomet was bestowed on it in 1871. Other cities: Aladdin (Wyoming), Baghdad (California), Koran (Louisiana), Mecca (California), Palestine (Texas), Sultan (Washingt-on). The name California is traceable to Islamic Spain. In his novel Las sergas de Esplandian, Spanish novelist de Montalvo described an island which is ruled by a Queen Calafia. The names *Calafia* and *California* were rooted in the Arabic word *Khalifa*. The **–stan** motif is the latest entry in a long procession of world loans that involve the Islamic world. In the wake of 9/11, the New Yorker, devoted a cover to New York-istan. Author Gary Shteyngart, published the novel *Absurdistan*.

Arabs and the Ice cream Cone

At the 1904 St. Louis World Fair, there were Arab entertainers and hawkers dressed in traditional garb who sold wares to millions of Americans. Herds of camels were brought and a facsimile of Dome of the Rock was built in the centre of the exposition. This faux mosque was one of the first models of a mosque ever built on the American soil. The Taj Mahal fronted the entrance to Mysterious Asia section. Along the fair's mail boulevard, Muslims danced, rode camels, swallowed swords, displayed native foods, and posed for pictures. Abe Doumar wore Arab robes and sold *zalabia*, flat grid-like pastries. One day an ice-cream salesman ran out of plates. Doumar said to him why roll the *zalabia* into conical shapes and put the ice-cream in there. This is how ice-cream cone was born, based mainly on Middle-Eastern style cone. The allure of the ice-cream has not changed in the century since it evolved from the *zalabia*.

In the Sufi circles, *Zikrs* took place in the evening, which required Sufis to be alert at all hours of the night. Coffee grew abundantly in regions around Red Sea, therefore the Sufis started drinking coffee. The authors of *The World of Caffeine*, state that though the members of Sufi orders were devotees, many were of the laity. When morning came they returned to their homes and their work, bringing the energizing effects of coffee with them and sharing the knowledge of coffee drinking with their fellows. From the example of Sufi conclaves, the coffeehouse was born. Mecca has the distinction of having the world's first coffeehouse around 1500, and first place it was banned in 1511. In New York the new coffeehouse opened in 1696. Coffee is now an iconic part of the America culture. Americans 18 and over consume 400 millions cups every 24 hours, making it the leading consumer of the world.

When US Presidents said: *Salam Alaikum*

From their formation in the early 1870's, Shriners wanted to dress like medieval Muslim men and pretend they were part of a secret society that could trace its origin to Mecca and to a Caliph "Alee". The *Shriners* printed documents in Arabic, and paraded down the streets with camels. Today the Shriners are best known for their fezzes and their hospitals that give free health care to anyone in need. They have a select membership. Shriners call their gathering buildings mosques and gave the building names like Mecca, Medina, and al-Koran, al-Malaikh. The fez became the hat of choice for active members, while top officers wore robes and turbans from medieval Islam.

Walter Flaming along with Florence conceived of the fez headgear and the salutation that Shriners said whenever they met each other: Salaam Aleikum. Every Shriner had to be a Mason. President William McKinley (d. 1901) was an ardent supporter. When the Shriners poured into Washington in May 1900 for their Imperial session, they paraded in front of the White House, where the 25th President of the U.S. viewed the procession from the South portico. What happened during their parade of May 23rd made history, because for the first time, the president of the United States stood at attention and heard a fellow citizen address him in Arabic. That man was John Atwood of Leavenworth, Kansas who greeted the president with "*Salam alaikum*".

The people of Washington turned out in large numbers to see the Shriners. Some merchants erected miniature mosques across the fronts of the buildings and in store windows. The Marine Corps band dressed itself in Arab costume to welcome Shriners in the capital. Atwood said at the opening of the session: "*we, the representative of all these many tribes, have come as Moslems to their Mecca, and as citizens and guests to the city that capitals the mightiest empire seen by the sun.*"

On May 9, 1921, the Shriners paraded in front of the first American president to be a Shriner, Warren G. Harding. According to the *New York Times*, Harding spoke to the Shriners in Arabic, telling them: *wa-alaikum salam*. This was the grand Salaam in answer to that extended to him. Two years later June 5, 1923, Harding adorned his head with a bright fez as he watched 25,000 Shriners parade in the capital, which featured more than 100 bands. This was the apogee of their popularity in America. Shriners boasted a membership of 500,000 that included the President and the most accomplished military officer, General John Pershing. In 1910 Shriners started accepting members who were Arab or Muslims. Simon Michael was the first Muslim Shriner from El Paso, Texas. In 1910 he attended the annual meeting in the same white robe that he wore during his *hajj* to Mecca. These days Shriner buildings are called temples, they no longer dress up as Arabs during their sessions. The Salam is still used at regular meetings, and the fez will always be part of the Shriner motif.

The Shriners Pittsburgh chapter is housed in a building that said: Syria Mosque. Six foot high Arabic calligraphy rimming the top of the building said *la ghaliba ill-Allah*. Horseshoe arches patterned after *La Mezquita* greet visitors. President Harry Truman, a devout Shriner, also visited the Syria Mosque in 1952. President John F Kennedy spoke at the Syria Mosque in 1960. The Shriners building with the greatest history of media coverage is *Al-Malaikah*, which has hosted the Academy Awards 10 times. The buildings appearance, its expansive auditorium

(6,300 seats), its central location, have made it the home of countless shows, events, including Oscars, Emmys and Grammys. *Al-Malaika* means "the angels" in Arabic. Check out this website for more information:

http://almalaikah.com/

The name Allah is part of the Shriners best known sports facility – the Medinah Country Club, outside of Chicago. The main gate has a sign that tells visitors as they leave *May Allah be with you – fee aman-Allah.* There is a lake named after Prophet Muhammad's[saw] first wife Khadija[ra]. The clubhouse has Islamic domes, columns, arches, and turbaned statues. It has hosted some of golf's prestigious events, including the PGA championship.

In the mid-1920s, the developer Glen Curtiss constructed an entire city in the north of Miami, with an *Arabian Nights* theme. Nearly every building in Opalocka, Florida, consisted of a dome and a minaret. The city boasts of having the largest collection of Moorish architecture in the USA. Twenty of its buildings are on the National Register of Historic places. Streets in Opalocka include Ali Baba Ave, and Shaharzad Boulevard.

Khalil Gibran and Elvis Presley

Khalil Gibran's *The Prophet* offers mystical advice about love, work, and 24 other subjects. Originally published in 1923, *The Prophet* features a prophet al-Mustafa, which in Arabic means the chosen one. Elvis Presley read the book whenever he felt "uptight" as it helped him to "relax and forget everything". He regularly quoted from its section on love, bought multiple copies, gave them to his close friends, and planned to make a movie version of the book. One of his copies is still at display at Graceland. In his childhood, President Jimmy Carter listened to his mother read from the Prophet. President George H.W. Bush once said: "Perhaps his greatest bequest was the key by which we opened our own imaginations". The book reveals itself what it really is: wisdom that combines notions of Christianity with the mystical tenets of Sufism. The Prophet was Gibran's way of melding the best tenets of Islam and Christianity. It was an attempt to unify the two religions. In the case of Presley, he used his music in bringing whites and blacks together.

Like Presley, Gibran is as popular today as he was during his lifetime. The Prophet is taught at the universities, several public schools are named after Gibran. In 2004 Boston's mayor declared Khalil Gibran day. In 1991 President George H.W. Bush opened the Khalil Gibran Memorial Garden in Washington on Massachusetts Ave. Gibran's words are chiseled in marble and stone throughout the garden. "I love you my brother, whoever you are, whether you worship in your church, kneel in your temple, or pray in your mosque. You and I are children of one faith". Presley felt the same when he said: "we are all part of God"

Presley was comfortable with Arabian motifs, as is evidenced from the pool room at Graceland, the ceiling fabrics created an Arabian Nights décor. At Graceland's "Elvis after dark" exhibit, a blown-up photo shows Presley wearing an Arab headdress. In his movie Harum Scarum, he wore the Arab headdress throughout the movie. The movie is an adventure film in which the character goes to a country called Bablistan, the Persian monarch is called Toranshah, and the princess is called Shalimar.

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MOTHER NATURE:
WAITING FOR THE COMEBACK OF CHILDREN

Arifa Haleem

God Almighty says in the Holy Qur'an:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَ الْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَأٰيٰتٍ لِّأُولِي الْأَلْبَابِ ۝ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّ قُعُوْدًا وَّ عَلٰى جُنُوْبِهِمْ وَ يَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَ الْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝

In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding. Those who remember Allah standing, sitting, and *lying* on their sides, and ponder over the creation of the heavens and the earth; and say, "Our Lord, Thou hast not created this *universe* in vain. Holy art Thou; save us, then, from the punishment of the fire. (3:191-192)

In my kitchen there is a side window and a door that opens to our backyard. I can see the birds landing and hovering around the bird feeder, chirping and twittering, flowers smiling, and flirting with the butterflies, rustling leaves of the trees dancing and clapping joyfully with the whistling tune of the blowing wind and many more happenings. One day while sitting at my dinning table and eating lunch I heard a very strange, very different, but fascinating and melodious sound in the air. I was so attracted that I turned my head towards the window. Outside just close to it there is a tree that becomes colorful in autumn .Its two delicate branches with their artistic leaves at their ends were tapping and moving rhythmically just like the fingers of a musician. It seemed as if they were playing some musical instrument that was invisible to me. Perhaps it was in some other dimension that I could not see. Other leaves were fluttering and a bird that was sitting on a nearby branch of another tree was constantly tossing its head. They all seemed to be the audience who were in a state of ecstasy. With wide open eyes I saw this scene and was mesmerized for a short time .It was the real world of Truth and Beauty.

Whatever I saw whatever I heard it was my personal and individual experience but it left a great impact on my mind. Sometimes that scene comes before my eyes in flashes. My spirit is uplifted and I find myself in a very different world i.e. the world of Mother Nature which is far away from the world of materialistic pursuits of the modern age.

In the hustle and bustle of every day life and fast race of technology, the children of Mother Nature i.e. human beings who have been an intrinsic part of Nature have somewhat forgotten their close and loving relationship to her due to their own priorities and lack of time. In spite of this she is an expression of Devine design and beauty with great wonders and heavenly smile, is always there waiting to embrace and love. Mothers look after the children and nourish them but Mother Nature enhances the nourishment in a macro sense and for all this she has her own ways and means. People call her Mother Nature but in my view she is a Great, Great and Great Grand Mother who has ages long experiences and reserves of strength hidden inside her. Her hands are full of bounties and gifts for the nourishment of mind, body and soul but there is nothing free in this world. Even for gifts one has to pay back in appreciation and gratitude. To get any thing totally free is impossible. Life is not like that, so it does not work. In exchange for health, wealth, harmony, and so many other precious gifts she demands the currency that is called "TIME." Spare some time for her and she comes forward with great dignity to hand over the treasures of experiences and blessings to her children and invites them to see her, feel her, listen to her, to brood over her, and to obey and follow her laws that are very simple to understand. Her motherly hands give a gentle and soothing touch, She is a great healer .It is said, "Time and tide wait for none." but she waits there all the

time to mend and strengthen the broken hearts. She anoints the wounded souls with her own miraculous balm.

Man is going farther and farther away from his origin. His needs keep him busy to get more and more but at some point in life he is sick and tired of the hollow race of running after one thing and the other and needs some short break and rest. Mother Nature holds his hand and takes him to the world of beauty where color, fragrance and tranquility, soothe, relax and give a new strength to the weary nerves and let him feel the Eternal Divine Power prevailing everywhere in the universe. This feeling makes him strong, confident and regenerates his energies. She knows how to deal with his psyche and serve spiritual longing as well. She uplifts the soul by motivating and offering peace, freedom and liberty by her creative powers and trains him to use creativity in a constructive way. That is why R.W Emerson, a famous poet is of the view,"Nature arms the man with some faculty which enables him to do easily some feat impossible to any other". According to him, "If a man studies Nature he will notice that it reveals its own design in its forms and tendencies and such a study of Nature will also help a man find the truth within himself."

Whoever keeps a contact with Nature is always soothed, healed and his senses keep his life on track. Man is a social being and wants to have social interaction. To flourish in this relationship open mindedness and a positive attitude is needed. Khalil Gibran, a philosopher poet is of the opinion, "Your living is determined not so much by what life brings to you as by the attitude you bring to life, not so much by what happens to you as by the way your mind looks at what happens." The optimistic attitude while looking at things leads to closeness and unity. Unity means strength from which very productive results can be derived in the form of strong individuals, societies and nations.

In order to bring them closer and to develop understanding among them a common language is needed. Nature serves this purpose beautifully and offers the language of Love of Nature i.e. Love for All. It is a beautiful language that binds, touches, fascinates and attracts the hearts and souls because it transcends all the political, national, social, and geographical boundaries. It speaks of freedom and diversity but even in diversity there lies the message of unity. Irrespective of color, creed and race, Mother Nature loves all her children because they understand each other very well. This understanding takes them gracefully to the open doors of creativity, positive productivity, humbleness and compassion. The close connection with nature makes the springs of knowledge flow that is why the pharmaceutical companies and scientists are trying their best to find out the remedies for the diseases and lifesaving treatments from the treasures of Nature .They are also trying to solve the mysteries of the heavenly bodies and space for the benefit and welfare of all mankind and whatever lies on the earth. Symbolic representations, metaphors and simple open realities of Nature are a food for thought for those who long for something different from the hue and cry and chaos of life, and who want to quench the thirst of the restless but curious mind to jump into the sea of knowledge and deep down from it find the glittering pearls of Truth and Beauty to decorate their own and others lives. Who can forget Newton's observation of The fall of the apple from the tree and Einstein's observation of different elements of Nature which gave birth to great scientific theories of gravitation and relativity. So deep observation and application of the creative and aesthetic aspects play a big role in shaping people into great personalities and inspire them to create a new world of order i.e. the world of harmony, peace, and beauty.

Lush green fields, falling water, ocean, tumultuous brooks, starry nights, the globe of the moon, the radiance of the sun, a tiny little flower, a blade of grass, even a fruit laden bowing branch of a tree talk their own language and convey meaningful messages of patience, persistence, humbleness and many more that cannot be ignored. Nature does not betray that is why she is a trustworthy and very gentle nurturing force. Her lap is comfortable and cozy and kindness is her other name. Wordsworth, who was a great lover of Nature thinks about her as "the anchor of my thoughts, the nurse, the guide, the guardian of my heart and soul, of all my moral being. "When a man finds himself surrounded by the beauties and mysteries of Nature and looks deep into them ,they attract and engage him in such a way that he finds the

real purpose of his life .He flourishes, grows, and finds the true meaning of free will. His sleeping abilities awaken and prevail in the form of positive and constructive attitude.

The golden ideas, that we get from here and there, are true but the reality is, it is a matter of perspective, an attitude of looking at things because nature wears the color of spirit too .Sometimes the radiance of the sun which touches and uplifts our spirit today may not be same tomorrow .Even the forces of Nature like thunderstorms, hurricanes, earthquakes, diseases, and sufferings due to other matters may bring big disasters but in reality they are all bumps of life. They awaken the human beings to get up and make full use of the sleeping abilities and have more knowledge and better ways of being defensive. Sometimes the forces of nature have harshness that cannot be bridled but even in this harshness there is an open message that they are necessary for the balance of life and new changes for a better future.

Life is not a bed of roses. Color, fragrance and beauty are not in easy reach. In order to get roses one has to pass through thorns also. In this case fingers may get scratches or may bleed. For the wise, the message is to be careful ,vigilant and have insight before doing any thing. Many of us must have seen flowers growing out of stones and even breaking them i.e. what seems to be impossible becomes possible.

It is said that there is a lull before the storm, but after the storm, the sunshine is there, the sky is clear and the birds sing joyfully. All the animate or inanimate existence, that may be in the form of snow flakes, huge glaciers, winds, or far off planets, even the wandering clouds in the sky convey their message to look upwards and keep the chin high. They contribute, the feelings of elevation and uplifting to the weary souls and point to the silver lining somewhere in the dark clouds. Sometimes life is difficult but a ray of hope is there to renew and strengthen the energies of those who can feel and understand.

William Shakespeare shares his observation when he says, "and this, our life exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in the stones and good in every thing." All the objects of Nature have their own way of expression but the lesson from them to learn is, life is not just like a straight road to tread on it blindly. There are ups and downs, plains, desserts, rocks, mountains, thorns, and many pitfalls too. Everything, negative and positive is included in the package of life. The most important lesson is to keep on going, and not to stop. Rushing waves in the river striking stones and making their way to merge into the sea show that life is a struggle yet it is worth living. To achieve something bigger steadfastness of purpose is very important. Seasons tell that time brings changes. So be prepared for it.

Mother Nature wants her children to look ahead and find the ways to surmount all the difficulties with great courage, to be positive and more educated about life and its demands.

To see the glass full, half full or totally empty, it is all related to the state of mind. Even in emptiness or nothingness there is always something, that is mostly different, a reflection of something lying in the background, of the past, present or future. Man is born free with a gift of choices but for fruitful, positive and right choices a healthy mind is needed which has a positive chain reaction on the body and soul. So to get the full benefit of life, let Mother Nature be the teacher, guide, healer and much more. She nourishes, flourishes and plays an important role in character building.

If still someone's mind is not clear whether the glass is half full or empty it is better to step forward, say hello and shake hands with her, consult, listen and ask her more questions. She will nurture, educate and guide in that direction where intuition and reason as problem solvers help to eliminate the darkness of negative perspective and open the new venues of life.

Rachel Carson, a great poet is very hopeful for mankind when he says, "The more clearly we focus our attention on the wonders and realities of the universe around us, the less taste we shall have for destruction". Keeping in view the worlds recent situation regarding terrorism and destruction, the above mentioned message conveys a lot to the understanding and thinking mind. What do you think?

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Regional Waqfe Nau Ijtema National Headquarter Area Regions

Dr. Faheem Ahmed Regional Secretary Waqfe Nau

Regional *Waqfe Nau Ijtema* for National Headquarter I and II regions was held at Baitur Rehman mosque on November 13, 2010. The *Ijtema* was attended by over 70 *Waqifeene Nau* and *Waqifaate Nau* while over 30 parents of the *Waqifeene Nau* and *Waqifaate Nau* were also in attendance. During the *Ijtema*, 27 *Waqifeene Nau* and *Waqifaate Nau* under the age of 7 did presentations of prepared material. Maulana Naseem Mahdi, Na'ib Ameer addressed the attendees of the *Ijtema*. National Secretary *Waqfe Nau*, Hafiz Samiullah Chaudhary and Regional *Waqfe Nau* Secretary for North Virginia region also addressed the *Waqifeene Nau* and *Waqifaate Nau*. *Masha`Allah*, the *Ijtema* was a success.

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Eidul Adha/Interfaith Dinner Organized by South Virginia Jama'at

Yahya Luqman, Missionary South East

On *Eidul Adha* Wednesday Nov. 17 2010 at 7:00 pm, South Virginia *Jama'at* held its first *Eidul Adha* Interfaith Dinner. This is the first *tabligh/pr* event that has been organized by the *Jama'at* with very humble means and limited space. Immediate neighbors of the *Jama'at* prayer center, local religious leaders and local government leaders were specifically invited to meet with *Jama'at Amila* members. In addition to the neighbors, the following religious leaders attended: Clyde W. Ellis Jr—Pastor at Mount Olive Baptist Church, a neighboring church. Lemuel Pearsall - Associate pastor at Bethel United Methodist Church, also a neighboring church. Ever Garcia - Spanish pastor at Ministerio De Vida in the church we used for the function.

Contact was made with at least a dozen more religious organizations who have desired to participate in future programs. All the officials of Prince William County were invited and the top two officials in the county graciously accepted our invitation: Corey A. Stewart - Chairman of Prince William Board of County Supervisors. Michael C. May - Occoquan District Supervisor and Vice-Chairman of Prince William Board of County Supervisors.

In his remarks the Chairman mentioned his desire that the *Jama'at* should approach him with plans to build a masjid that would suite our needs in the area. The government officials of the nearby small town of Dumfries (pop. 4,954) were all invited. 4 of the 5 councilpersons of the town council graciously accepted: Jerry Foreman - Dumfries Town Councilman; Kristin W. Forrester, PhD - Town of Dumfries Councilwoman; Willie J. Toney - Town of Dumfries Councilman ; Michele D. Jurgensen - Town of Dumfries Councilwomen; The mayor expressed his desire to come but was unable to due to poor health however, the police chief attended the dinner: Chief Daniel E. Taber - Chief of Police of Dumfries Police Dept.

These special guests were given an opportunity to speak and introduce themselves. All the guests thoroughly enjoyed the event and showed a great deal of interest in learning more about Islam and the *Jama'at,* and desired to be kept involved in activities of the *Jama'at* such as this. Examples of the response that was received: I would sincerely like to thank you for the invitation, the prayer, the food and the hospitality. I had a great time and enjoyed myself very much. Please let everyone know that if there is anything I can do; you have a friend in Dumfries. Jerry Foreman, Dumfries Town Councilman, Thank you very much for hosting such a wonderful event. I am sure you noticed that my husband, Eric was just as grateful for conversation and fellowship. I am inspired by your event, and the message. God bless. Michele D. Jurgensen

Muslims for Peace' Featured at the Miami Book Fair International

Mansura Bashir Minhas (Miami, FL)

The 27th edition of America's largest and finest literary extravaganza – Miami Book Fair International was presented by the Florida Center for Literary Arts between Nov 14 -21 at the Miami Dade College's Wolfson Campus in downtown Miami, FL. The last three days Nov 19-21 featured the highly popular Street Fair where more than 200 exhibitors from all over the country participated.

This event started out as 'Books by the Bay' in 1984 and has expanded and broadened its appeal. This fair is 'a dream come true' for book lovers. Over the years, the Fair has spread beyond the literary realm and book lovers are exposed to a wide array of cultural and educational activities. An exciting dimension to the Fair includes a celebration of one country every year. The feature country this year was Mexico and the book fair commemorated its bicentennial independence and the centennial of the Mexican revolution.

Literary voices from the international community are featured and writers from Europe, Africa, Latin America and the Caribbean regularly attend this notable event. Prize winning authors avail this Fair to promote and introduce their writings. Politicians, pundits and best-selling authors have been using this event to launch their latest literary works.

This year, the book fair's inauguration on November 14 featured President Bush's launch of his memoir - 'Decision Points'. The book fair concluded with Jonathan Franzen's talk about his latest novel 'Freedom'. Franzen was awarded the 2001 National Book Award for 'Corrections' and he has been shortlisted among the 25 most influential people of 2010 by TIME for his latest book - a family saga featuring a Mid-Western family's struggles to cope with the challenges of the last decade.

The Ahmadiyya Muslim Community, Miami has been a regular exhibitor at Miami Book Fair International's Street Fair since 1989. You are here:

Mr. Munawar Chaudhry Sahib, President of the Ahmadiyya Muslim Community's Miami chapter along with his team of enthusiastic and energetic volunteers worked tirelessly to organize the three booths of the *Jamaa't*. It was coupled with the endless devotion and dedication of Imam Muhammad Saeed Khalid Sahib and Mr Zafar Suraleigh Sahib. Tremendous input and enthusiasm of the Miami *Jama'at's Ansar, Khuddam, Lajna, Atfal* and *Nasirat* contributed towards the unprecedented success of this event.

This year, an interesting dimension was added to the Ahmadiyya Muslim Community's booths. 'The Muslims for Peace' bus ads initiative has been very successful in the United States. In line with the directives of Hadhrat Khalifatul Masih V[aba], it has been effectively complemented with the flier campaign through one-on-one contacts with people on the streets.

The Miami Book Fair provided an ideal opportunity to propel the 'Muslims for Peace' campaign. Fliers in English and Spanish were a huge success. More than 10,000 'Muslims for Peace' fliers were distributed during the three days. As Hazoor[aba] has reiterated the emphasis on human contact in his sermon about this peace initiative, its effectiveness was clearly demonstrated during these three days.

Mr. Diego Rivera and Mr. Khadim Shah flew in from CA to help out with the booth. Mr. Waqar Bajwa was visiting from Silver Spring, MD. These brothers added momentum to the campaign and worked endlessly to distribute books, fliers and answer the questions of visitors. It was amazing to see the overwhelmingly positive response of visitors, most of them expressed their appreciation and praised the *Jama'at* efforts to dispel the negative stereotypes about Islam.

Some visitors acknowledged their unawareness about Islam and admitted that this experience helped educate them and answer their queries. It was evident that people were interested in learning more about Islam and were attracted to the booths. Visitors were pleasantly surprised to

see *Lajna* members actively involved in the distribution of fliers and quizzed them about various issues including Islam's viewpoint on women's role, particularly in household decisions vis a vis their husbands, *purdah*, polygamy etc.

Visitors expressed a keen interest in knowing more about *Jihad*, 'separation of mosque and state', the Ahmadiyya Muslim Community and how it differed from other mainstream Muslims. A huge portrait of the Promised Messiah[as] was displayed at the front of the booths. People stopped to look and subsequently asked questions about it.

The Ahmadiyya Muslim Community's booths exhibited a wide array of books about Islam. It has the unmatched honor of displaying 50 plus translations of the Holy Qur'an every year. Books on various interesting topics ranging from world peace, the true concept of *Jihad*, to human rights were also exhibited.

Multi-media presentations were continuously streamed at the booths. They encompassed discussions about the ongoing nationwide 'Muslims for Peace' campaign and other important issues.

Free literature that was distributed included copies of the Muslim Sunrise and Review of Religions. Bookmarks and rulers displaying the motto of "Love for All, Hatred for None' were very popular among kids and teachers, who appreciated the novelty of the idea. A special DVD on Islam was prepared and about 300 copies were given to the guests who engaged in serious conversation. Children who visited the stall were treated to free candy.

On a concluding note: I attended Jonathan Franzen's talk and happened to be seated next to the Award winning Director, Mr. Michael Moore. I availed this opportunity to introduce the Ahmadiyya Muslim Community and presented him a Muslims for Peace brochure and a 'Love for All, Hatred for None' bookmark. Mr. Moore was pleasantly surprised and reciprocated with a thumbs-up upon receiving the flier and the bookmark.

May Allah accept our humble efforts and reward all the volunteers with His blessings, *Ameen*.

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Second Major *Tabligh* Outreach in the Small Town of Moodus, CT

Zahir M. Mannan
Secretary of Tabligh, Connecticut Chapter

Five *Khuddam* and *Callers unto Allah* performed *Tabligh* in Moodus, CT (where a peace interfaith symposium will be held on 01/09/2011 at its American Legion). They attended Sunday service at a local Church in Moodus called St. Bridgette of Kildare. A team met with Father Gregoire J. Fluet who accepted a number of the two flyers: Approx. 60 Muslims for Peace and 30 peace interfaith symposium flyers. The Pastor would make them available to the congregation. Door to door *Tabligh* was also performed. A total of 25 houses were visited of which 14 accepted the flyers.

On Sunday December 19th, eight *Khuddam* and *Da'een ilallah* (Callers unto Allah) gathered at *Baitul Aman Mosque*. After performing *Zuhr* and *'Asr Salaat* we departed and embarked together upon the noble mission of delivering Almighty Allah's Message to the inhabitants of Moodus, CT, a small town about 45 minutes away from the *Masjid*. After a short organizational meeting, we set out in four teams of two to disseminate the Muslims for Peace fliers as well as our fliers for the Interfaith Peace Symposium (attached) organized to be held in the American Legion of that very same town the following week. Faithful believers from this dedicated party started with the American Legion and then went door to door in neighborhoods, shopping areas, plazas, restaurants, Churches, and also distributed person to person on the main streets of two different towns: Moodus and Middletown. Each *Khadim* invested about five hours in *Tabligh*, thus a total of 40 man hours of service in the blessed Cause of Allah, the Exalted, was achieved, *Alhamdulillah*.

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As part of the *Khuddaam* and *Atfaal* Annual Sleepover program in CT, on Friday, December 31st, 2010, eleven *Da'een ilallah* became engaged in the lofty feat of *Tabligh*. After performing *Jummu'ah* at *Baitul Aman* Mosque we left together for New Haven, CT, the second largest municipality in CT. Following a short organizational meeting, we eagerly set out in a total of four teams of two or three to disseminate primarily the Muslims for Peace fliers and secondarily our fliers for the Interfaith Peace Symposium. We focused our efforts in two different and heavily visited areas of New Haven (after receiving permission); Union Station (New Haven Railroad Station) and New Haven Green. Devoted believers from this inspiring party distributed over **800 Muslims for Peace fliers** person to person. Each caller unto Allah invested a minimum of 1.5 hours and a maximum of 3 hours in *Tabligh. Alhamdulillah.*

Let the Light Shine on!

The Life and Works of a Servant of Ahmadiyyat – Masood Ahmed Khurshid Sanori

Hamdah Sanori Farooqi

Background of his Birth

Masood Ahmed Khurshid Sanori Sahib was born to Maulvi Qudratullah Sahib Sanori and Raheeman Bibi Sahiba as the eighth child out of the fourteen children bestowed on them as the sign of acceptance of the prayer of the Promised Messiah[as] The incident was as follows: Maulvi Qudratullah Sanori Sahib[ra] writes in his autobiography, "After a few months of my marriage to Raheeman Bibi Sahiba, she became ill. *Hakeems* and doctors who were consulted informed me that the lady's reproductive organs were so weak that there is no way that she could bear children. [Qudratullah Sanori Sahib was the only son and the whole family looked to him for the continuance of their lineage]. Upon receiving this shattering news, Raheeman Bibi's father Chaudhri Karim Bakhsh Sahib[ra], a companion of the Promised Messiah[as] (whose *Wassiyat* number was 19); took his daughter Raheeman Bibi to visit the Promised Messiah[as] Before leaving for the visit, Qudratullah Sahib gave a letter to his wife for presentation to the Promised Messiah[as], in which he had stated the medical prognosis and sought permission to re-marry. Raheeman Bibi Sahiba was herself an only child of Karim Baksh Sahib[ra]. All his children had died in infancy. When Raheeman Bibi Sahiba presented the letter to the Promised Messiah[as] he read the letter and said, "I will pray". A few moments later he said, "Write to Qudratullah, with the Grace of Allah the Almighty you will have so many children that you will find it hard to care for them all".

With the miraculous acceptance of the prayer of the Promised Messiah[as] Raheeman Bibi Sahiba was blessed with fourteen children. As the Promised Messiah[as] had foretold, five of them died young. Nine children were blessed with long lives ranging between 60 to 88 years. Each one of these in turn has been blessed with many children and grandchildren. *Al-Hamdolillah.*

Masood Khurshid Sahib's Birth

Qudratullah Sahib states that before the birth of Masood Ahmed, he himself and his wife saw special dreams and Maulvi Abdullah Sahib Sanori[ra], a famous companion of the Promised Messiah[as] saw a dream in which he was told that "Qudratullah will be granted a son blessed with very high intelligence". A pious lady in Sanor had told Raheeman Bibi Sahiba before the birth of Masood Sahib that she saw the sun shining bright on Maulvi Qudratullah Sahib's house. The Sun is called "Khurshid" in Persian, hence when Masood Sahib grew up; at the age of 15 he added the name "Khurshid" with his name. When he was born on the 18, April 1923, Hadhrat Musleh Mau'ood[ra] named him Rehmatullah and then in a second letter, he gave him the name Masood Ahmed. In the U.S he was generally referred to as Sanori Sahib by all who knew him.

Education and Training

After acquiring initial schooling in Sanor when Masood Ahmad Sahib was around 13 years old, his father, Maulvi Qudratullah Sahib, was appointed a manager for the farms of Hadhrat Musleh Mau'ood[ra] in Sindh Province, India (later Pakistan). Maulvi Sahib thus left for Sindh. At that time he wrote to Hadhrat Musleh Mau'ood[ra] requesting prayers and guidance for the education of the children, especially the boys so that they could be trained for some professions. Hadhrat Musleh Mau'ood[ra] wrote back and said *"Get the boys educated to the Matric level (high school qualification) I will pray that Allah Ta'ala will make them progress and grant them*

Blessings". This prayer of Hadhrat Musleh Mau'ood[ra] was accepted with the Grace of Allah the Almighty, the evidence of which has been in the lives of the children and the future generations. *Al-Hamdolillah.*

At the age of sixteen in 1939 when Sanori Sahib completed his matriculation, Hadhrat Musleh Mau'ood[ra] very graciously allowed him to train as an accountant in his office in Qadian which dealt with the affairs of the farms; He did not enjoy robust health, therefore, Hazoor graciously directed him to work flexible hours. This relaxed policy of work helped him a great deal and he learnt the skills of typing, book-keeping, account-keeping. He worked hard. He had the opportunity on many occasions to present and receive instructions on the mail received from the farms to Hazoor. Later in life he used to say that he had learnt how to use a phone personally from Hadhrat Musleh Mau'ood[ra] and that under his personal guidance, the clerical skills and book-keeping skills he had learnt benefited him for the duration of his life and he was able to teach them to many others for whom the skills became similarly invaluable. On completion of the training for 18 months, he worked as an accountant on Hazoor's farms after which he moved to Quetta in Baluchistan Province.

Marriage

On February 5, 1942 Hadhrat Musleh Mau'ood[ra] announced his *Nikah* to Nasrah Begum Sahiba daughter of the late Babu Abdul Ghafoor Sahib and the late Noor Bibi Sahiba.[ra] Nasrah Begum Sahiba was an orphan brought up by her uncle Munshi Noor Mohammed Sahib[ra]. Hadhrat Khalifatul Masih II[ra] decided to be her "*Wali*" (guardian) at the *Nikah.* On May 11, 1942 Hazoor graciously attended the wedding when it took place at a simple ceremony at the house of her uncle, accompanied by Hadhrat *Amman Jan* Nusrat Jahan Begum Sahiba[ra], Syeda Umme Nasir Sahiba[ra], Syeda Umme Tahir Sahiba[ra] and three of his daughters. Hazoor advised Sanori Sahib: "Take good care of her, she is our daughter". This instruction he carried out most vigilantly, throughout their lives. Their home was a serene picture of wedded bliss. He treated her with marked respect and affection, always mindful of her needs and sensitivities. He treated his wife's brother, who was a young orphan with love and cared for him, supporting him throughout his life.

Children

The couple were blessed by Allah the Almighty with eleven children. Nine of them grew up to be healthy adults and received University education. Currently, four sons and four daughters are living in the U.S.A, United Kingdom, Canada and Pakistan together with 45 grand and great grand children. *Al-Hamdolillah* they are all devoted Ahmadis.

Business and Trade

It was a directive from Hadhrat Khalifatul Masih II[ra] that Ahmadi youth should enhance their educational standards. While in Quetta, working full time, Sanori Sahib maintained his private studies and completed the *Adeeb Fazil* and *Adeeb Aalim* exams with flying colors. Although he did not get the opportunity to appear in the formal examination, he pursued and completed the private study of the B.A syllabus. He got a job as an accountant with the Arsenal offices in Quetta where he worked until around 1945. With the Grace of Allah the Almighty his proficiency with the Persian language and good communication skills opened doors of trade opportunities with Iranian businessmen. After successfully forming business relationship with contacts in Iran he moved to Lahore and set up his own Business offices. Allah the Almighty blessed him with handsome success. In 1956 he moved offices to Karachi and moved to this cosmopolitan city with his family. He set up offices in the heart of the city and very successfully carried out his import-export trade ventures including such goods as dried fruit, saffron, jute goods, paper etc. With the Grace of *Allah Ta'ala* his hard work, honest dealings and good nature produced excellent rewards.

Devoted Services to the Community

As the Blessings of Allah the Almighty rained down on him he continued with his devotion and service. In his offices he would provide training to youngsters as and

when the need arose. He would help members find employment and set up businesses. In Karachi he served as the Secretary Social Welfare for many years. Every Friday before *Jumu'ah* Prayers the announcement would be made that all persons who were facing any difficulties should contact him and his phone number would be announced. A lot of people responded and he would then try his level best to help as far as was possible and would also put them in touch with useful contacts in the *Jama'at* who could help.

He always made every effort possible to attend *Jama'at* meetings and gatherings. Friday Prayers were a must, where he would always attend observing full decorum for the blessed day. He attended the sessions of the *Majlis-e-Shoora* Central Consultative Body's sessions as an elected member for many years. In 1980 he had the honor of addressing the annual *Jalsa* in Qadian. He worked closely with Secretary *Wassaya* and encouraged and assisted many in getting registered with the blessed *Wassiyat* scheme. He himself registered for *Wassiyat* at an early age and was most vigilant in making his payments; equally he encouraged and guided his children to do the same from a young age.

Hospitality

For many years, the city of Karachi possessed the only International air and sea port in Pakistan. Therefore a large number of *Jama'at* families who had to travel abroad or were returning via Karachi would always find accommodation and care at Sanori Sahib's family home; including missionaries, friends, family, acquaintances or other *Jama-'at* guests and dignitaries. People embarking on the sacred journey of *Hajj* received hospitality, care and assistance by him, his family and staff.

Care of the Parents

Sanori Sahib was a very dutiful son. He accorded the utmost respect and care to his parents, always vigilant in taking care of their needs and comfort. Besides a regular allowance which he deposited with his parents for their needs he undertook their expenses for travelling for *Hajj*. He handed over funds to his father to have a spacious six bedroom house built in Rabwah, which was used as a guest house for family and friends. The house remained in the possession and use of his parents as long as they lived. He was so respectful in this matter, and always referring to the house as his father's house to the point that even his own children did not know. When a delegation of the *Jama'at* was travelling to East Pakistan (Now Bangladesh) the need was felt for a companion of the Promised Messiah[as] to accompany them. He offered to pay all expenses for his father for the tour so that the *Jama'at* members could benefit from the company of a *Sahabi* of the Promised Messiah[as]. The visit proved very fruitful and was of good advantage for the *Tarbiyyat* and training of members. On many schemes run by the *Jama'at* besides making handsome contributions himself, he would also make contributions on behalf of his parents. He bought a hall adjacent to the Mosque in Golimar area of Karachi, for the extension of the Mosque and donated it to the *Jama'at* on behalf of his parents.

Masood Sahib Tried in His Life to Fulfil the Directives of Allah the Almighty and Holy Prophet[saw], in Whatever Way He Could.

By serving his parents and always 'keeping caring arms lowered around them', the Qur'anic directive was fulfilled by him in an excellent manner. His father has very gratefully noted it down in his autobiography.

Relatives of his own and of his wife benefitted from his kind and generous treatment. Widows, orphans, the needy who asked and those who did not ask benefitted from his generosity. He would seek them out and would take pains to have the funds delivered to them. While in Atlanta he came to know of a young man who had been imprisoned for some mistaken case. Sanori Sahib visited him in prison arranged for his bail, helped him settle down, arranged his wedding, in keeping with the injunction of the Holy Qur'an.(76:9)

Helping in Domestic Chores

He always carried out his personal chores himself, in compliance with the *Sunnah* of the Holy Prophet[saw], in spite of having servants and so many family members around him he would insist on washing his own plate after meals, polished his shoes. He generally helped around the house.

Patience and Submission to the Will of Allah the Almighty

On December 31, 1969, Sanori Sahib grievously injured his left leg by falling from a moving train into the gap between the railway track and the platform. He was taken to the Fazle Omar Hospital in Rabwah. Hazoor (Hadhrat Khalifatul Masih III[rh]) came to visit him in the hospital and said: 'You came to Rabwah for the sake of Allah the Almighty, He will grant you health and you will come back walking by yourself". *Al-Hamdolillah* for 42 years after the accident he travelled to a large number of places in the world, attending annual conventions of the *Jama'at*, mosque opening-ceremonies and other *Jama'at* events. In spite of losing half of his left leg in the accident, he was always extremely patient, keeping a cheerful smile on his face, always expressing gratitude to Allah the Almighty for His innumerable bounties. This miraculous recovery was a sign of the acceptance of prayers of the *Khalifa.*

Love of Allah the Almighty, Holy Qur'an and the Holy Prophet[saw]

Sanori Sahib loved to read and teach the Holy Qur'an. This was his preferred activity after offering prayers. Besides offering the obligatory prayers, he loved to offer *nawafil* (voluntary Prayers) for long periods of time. He had memorised a large number of prayers of the Holy Qur'an and the Holy Prophet[saw] and would recite them with tears flowing, in submission to his Beloved Lord. From 1956 to 1991, the years when he was living in Karachi, every *Ramadanul Mubarak* he would offer his house as the center for the *Jama'at* to hold *Darsul Qur'an* for the full month, where *Jama'at* scholars would present commentary on one *Sipara* every day. Sanori Sahib himself would always listen to the commentary very attentively and take notes. He would later through the year read the commentaries of the Holy Qur'an and add to his notes.

Excellent Writing Skills

He had very neat calligraphic handwriting and was extremely punctual and expressive in his letters. He had the ability to present a picturesque description of events by describing them in words. For an *Ansarullah* essay competition held in Pakistan, he won the first Prize of Rs. 2,000. The topic of the article was: "The Blessed Life of the Holy Prophet[saw]". As he loved the Holy Prophet[saw] immensely, he had the tremendous urge to publish the life and conduct of the Holy Prophet[saw], so he had 1,000 copies published as a booklet and had it distributed. With permission from Hazoor (Khalifatul Masih V[aba]) he deposited payment for another 1,000 copies to be published in Qadian with the request that these be distributed in India. He had the blessing of performing *Hajj*, (once in the company of Sheikh Mubarak Ahmad Sahib and Chaudhri Shabbir Ahmad Sahib). The second time he performed *Hajj* with his wife Nasrah Begum Sahiba. He felt the need of a good guide book so he wrote one and published 1,000 copies and distributed them, which has helped and encouraged a number of people to undertake the sacred pilgrimage.

He Loved the Books of the Promised Messiah[as]

When the books were first published as a set. Sanori Sahib bought one set for himself, one each for his 9 children, some sets for his parents, and a number of sets for foreign missions to be placed in libraries the world over. He would regularly read some pages of one of these books before going to sleep. He noted down in his memoirs that he had completed the reading of all the books of the Promised Messiah[as]. He would make notes on the margin of the book to remind himself of points for further reflection. He recited the Persian poetry with zeal and fervour.

Sanori Sahib was immersed in the love of the Promised Messiah[as] and the *Khulafa.* His speech and actions reflected this love in such a manner that on his demise Maulana Naseem Mahdi Sahib briefly presented an introduction of Sanori Sahib, before proceeding for the burial, he said: " Whenever I met Masood Khurshid Sanori Sahib, I always felt I was in the company of a Companion of the Promised Messiah[as]. President of the Miami *Jama'at,* Munawr Ahmad Chaudhry Sahib, had arrived for the funeral and he expressed the same sentiment, which confirmed my feelings."

Migration

Three of his children were in the U.S.A so he decided in 1991 to migrate there. In old age he found himself vulnerable in the increasingly lawless situation in Pakistan. One

big advantage of living abroad was that he could travel to London for annual conventions. In the U.S he lived in Florida for a few years, later he moved to Atlanta, Georgia. He formulated a bond of love with members of the *Jama'at* wherever he lived. He offered his house to be used as *Salat* and *Jumu'ah* Center. He worked tirelessly to help members in their education and religious training, whilst inculcating a zeal for financial sacrifice. He received awards from *Majlis Ansarullah* U.S.A for many years. While in Florida he received a prize for "Highest Participation in Test Papers by the Miami *Jama'at*". In 2004 he was awarded the " Life Long Service Award". For the last years of his life in 2008 and 2009, Meritorious Service in Finance Awards were received by him.

Progressive Thinking

At the age of seventy years Sanori Sahib acquired computer skills and then went on to such expertise that he would guide others how to put the computer to good use for the service of Islam. He explained that the computers and internet have surfaced as they have been granted by Allah the Almighty for spreading the message of Islam, and this is exactly in line with the prophecies of the Holy Qur'an.

Zeal for Tabligh

Sanori Sahib always carried in his pocket some leaflets about Islam and Ahmadiyyat. He would hand out some leaflet wherever he found a person receptive, whether in the shopping mall, a taxi, a hospital, the park – indeed, wherever the opportunity arose. He would start the conversation by introducing himself, saying I am a Muslim and then built up the discussion. He wouldn't beat about the bush and say that the Messiah Jesus Christ[as] died in Kashmir after accomplishing his mission, and the Messiah for this age as Promised, has come. He did get quite a few people who wanted to know more, others would not show any interest, but nothing would dampen his spirit. It was his practice to acquire copies of the English translation of the Holy Qur'an in large numbers and distribute them to acquaintances. He did the same for the books, Saving the Saviour, Welcome to Ahmadiyyat: The True Islam. Until a few days before his death he was most zealously sending parcels the world over of the latest book: "Holy Prophet of Islam, Hadhrat Muhammad Mustafa[saw]". He had prepared a small leaflet describing how important it was for everyone to acquire and spread this book. Highlighting the fact that Hazoor (Khalifatul Masih V[aba]) has written the foreword of the book.

Humility

Whatever he was able to accomplish, he thanked *Allah Ta'ala* for it and never took credit for anything. He dressed neat and clean but very modest and simply. He disliked pomp and formality. He believed in complying with the demands of *Tehrik-e-Jadid*, to adopt a simple life style in order to save for the service of Islam. Except for necessities he did not like to spend on himself but where *Jama'at* services were concerned he would have no hesitation in spending.

This humble servant of Ahmadiyyat devoted every moment of his life trying to win over the pleasure of Allah the Almighty, by being an obedient servant of the Holy Prophet[saw] and the Promised Messiah[as].

Sanori Sahib instructed that Hazoor's permission be sought for his burial in a plot assigned for *Moosis* in U.S.A. He left this transient world to return to His Beloved Master on the 23rd of September 2010, After Friday Prayers in Atlanta his Funeral Prayers were offered. The burial took place at the *Maqbaratus Salam Moosian* section in Maryland, on September 25, 2010.

Funeral Prayers Led by Hadhrat Khalifatul Masih V[aba]

In his Friday sermon on November 12, 2010 at *Masjid Baitul Futuh* London U.K Hazoor[aba] very kindly mentioned Sanori Sahib, Hazoor[aba] said:

"Masood Ahmad Khurshid Sanori Sahib served the *Jama'at* in various capacities, especially he served prominently in the Karachi *Jama'at* and later in the U.S.A as well. His daughters are serving the *Jama'at* here and their children are also serving. May Allah the Almighty elevate his status in the Hereafter." (*Ameen.*).

Then, very kindly, Hazoor led the Funeral Prayers in absentia, of Sheikh Mahmood Ahmad Sahib of Mardan a martyr, Chaudhry Mohammad Siddique Sahib (ex. Librarian of *Khilafat Library* Rabwah) and Masood Ahmad Khurshid Sanori Sahib after the *Jumu'ah* Prayers. *(Al-Fazl International December 3, 2010)*

CONCEPT OF UNITY IN ISLAM

Shamim A. Sheikh, North Jersey

The Promised Messiah, Hadhrat Mirza Ghulam Ahmad of Qadian[as] had prophesied, *"NATIONS WILL COME AND JOIN THE COMMUNITY"*, hence it is happening in front of our very eyes. This factor alone should compel us to offer our profound gratitude to Almighty Allah for His benevolence to guide us to the right path, to make it possible for us to recognize the *Imam* of the age, and to provide us the prospect of having strong bond with the Institution of *Khilafat,* which in this time and age is the ultimate pathway to Paradise. No doubt, the thought of belonging to this great institution brings us the emotions of joy and sense of fulfillment, but at the same time places a substantial amount of accountability upon our shoulders. The association of this great and unique family imposes upon us a code of ethics and ideals.

Before we go any further, one must ponder over the following two statements of the Promised Messiah[as]. They are quite powerful declarations and require our dedicated attention:

"God has instructed to make it clear to my followers that such among men who have believed and their faith has no trace of worldly motives nor is it blemished with cowardice and hypocrisy, theirs is a faith which never fails to comply with the requirements of obedience at any level. Such are the people endeared by God. It is about them that God declares that they tread the path of truth."

(Al-Wassiyyat)

"I admonish my community to shun arrogance because arrogance is most loathsome to God, the Lord of Glory. You may not perhaps fully realize what arrogance is. So learn it from me because I speak with the spirit of God. Everyone who looks down upon his brother because he considers himself to be more learned, wiser, or more accomplished than him, is arrogant..." (Nuzul-e-Masih)

It is no secret to any of us that every *Khalifa* of ours has been, and for that matter, Khalifatul Masih V, Hadhrat Mirza Masroor Ahmad[aba], more than anything else is concerned about the proper training of the members of the *Jama'at.* A lot of time and effort on every level is being invested to train the youth of the community in order to safeguard the future of Ahmadiyyat, which is the most valuable gift for humanity in this age. Our community has a unique, powerful, realistic system to execute its affairs. In view of that, it is our duty to develop the tendency to follow it minutely, step by step, in the true sense of the word. If we all try to identify our areas of responsibility and carry it out earnestly, everything else falls into its place automatically.

One area which calls for our special attention is the "Concept of Unity" within the organization and that is the most important aspect to lead us to a successful future as a community. Allah Almighty tells us in *Sura Al-Imran* (3:104):

"And hold fast the rope of Allah, all together and be not be divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of pit of fire and He saved you from it. Thus does Allah explain to you His commandments that may you be guided."

Modern culture and history fail to provide any pattern of the bond of affectionate brotherhood, in which the companions of the Holy Prophet[saw] were united through the righteous teachings and noble practice of their Great Master, the best role-model for humanity. It is vitally important for us that we inculcate in ourselves the beautiful teachings of the Holy Qur'an, tread the path of righteousness treaded by the Holy Prophet, Mohammad[saw], and pursue the similitude of his companions who were virtuous in nature and upright in character.

In *Sura Al-Saff* (61:5), the Holy Qur'an says:

"Verily Allah loves those who fight in His Cause arrayed in solid ranks, as though they were a strong structure cemented with molten lead."

This means that Muslims are expected to offer a firm and solid front against the forces of evil, under

the command of their leader to whom they should provide their full and unconditional cooperation and obedience. However, a people who seek to become united into a solid and strong community must own one code of life, one ideal, one objective, one program and one leader to achieve this goal. Unfortunately this is non-existent in the Muslim Nation today. There is no other leadership but the Institution of *Khilafate Ahmadiyya* that can lead the *Caravan-e-Islam* to success in the present day.

Consequently, that ultimate responsibility falls on the shoulders of the people who claim to be the followers of the *Imam* of the age and who are required to submit their absolute obedience to the Institution of *Khilafat*. This revelation underscores the reality that we are the group of people responsible to carry out the above mentioned commandment and all other mandates of the Holy Qur'an. In *Sura Al-Maida* (5:3) the Holy Qur'an says,

"And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah."

What a beautiful principle for individual and organizational conduct! Then the Holy Qur'an says in *Sura Al-Nisa* (4:115):

"There is no good in many of the conferences except the conference of such as enjoin charity, goodness or making peace among men and who does this for the Pleasure of Allah, We shall soon bestow upon him a great reward."

The grandeur of our organization is based upon and should be governed by this noble principle and we may possibly always promote this beautiful practice in our everyday social gatherings.

From the Qur'anic injunction, it is quite clear that the believers as a group must hold one cause and one united purpose. As there is unity in the Cause of our Community, so should prevail in our thoughts, in our plans and most importantly in our actions. Experience shows that most conflicts arise due to lack of cooperation to the system and short of perceptive submission to it. Our mission is very broad; therefore, we must broaden the perspective of our intellectual approach. Unity is the soul of the body of any community and a body can never exist without a soul.

When Hadhrat Musleh Mau'ood[ra], the second successor of Hadhrat Promised Messiah[as], laid the foundation stone of *Lajna Immaillah*, he placed a great deal of emphasis on 'Unity' among the members.

He said, ***"You shall endeavor to promote unity among the members as enjoined upon every Muslim by the Holy Qur'an, the Holy Prophet[saw] and the Promised Messiah[as] and you should always be prepared to offer every sacrifice for this cause."***

At another instance, he said:

"When you start working together, you shall overlook the faults of each other. Effort to reform should be carried out with patience and perseverance. In no case resentment and anger should be allowed to create differences amongst you."

The Promised Messiah[as] has said:

"Our community cannot flourish without a high level of mutual understanding. You have been provided with a new kind of fraternity and a unique system of brotherhood. You have one spiritual Father and you are the branches of the same tree."

We have found the golden opportunity by accepting the Promised Messiah[as]. The Rope of *Khilafat* has been extended to our privileged generation. Let us hang on to it with mutual love, respect, understanding and cooperation to enhance the Conception of Unity amongst us. The mission of the Promised Messiah[as] is the "Unification of Mankind". Our first and foremost obligation is to assist this cause with utmost compassion and dedication. Through the Rope of *Khilafat* and by means of the magnificent organizational system provided to us, we have been united in a bond of sisterhood in such a way that no parallel can be found on the surface of the earth.

May God Almighty enable us to demonstrate unity in our thoughts and actions. May He grant us wisdom and vision to appreciate the "Gift of Sisterhood" and make it possible for us to strengthen our bond with *Khilafat* and with each other; we all must aspire and strive together to pursue the objective of unity and never let any difference of opinion damage the splendor of this enormous and marvelous gift. *Ameen*!

Interfaith Symposium Held in Chicago, IL

Haroon Chaudhry, Tabligh Secretary

With the Grace and Blessing of Allah; On Sunday, November 21st, 2010, Chicago West *Jama'at* has successfully conducted a Peace Conference. The topic for the Peace Conference was: **"How to promote Peace, Love and Harmony in our Society"**

Highlights

- At this Blessed Event, 15 Speakers including Wheaton City Mayor, Honorable Mike Gresk, and State Representative of Illinois Honorable Sandra Pihos along with 11 clergymen and 2 clergywomen addressed the audience of 400 participants including 220 - 240 non Muslims and non-Ahmadi Muslims guests from different walks of life.
- Majority of the guests visited the mosque for the first time.
- In the history of Glen Ellyn and Wheaton city, this is the first time a peace conference was conducted where members from 18 different churches and the Ahmadiyya Muslim Community got together with such a great number and talked about promoting peace love and harmony in the society.

This peace conference was highly appreciated and praised by all the speakers and participants. It was requested that these events should be conducted more often to promote love, tolerance and peace in the society.

- In order to invite the guests *Jama'at* members visited 15 - 18 different churches and distributed 2000 invitation cards,
- A dinner was served at the end of the conference; *Jama'at* members got the chance to mingle with the guests.

Team Work

On November 21st, Almost 100 *Jama'at* members took an active role and volunteered for this event. The work was divided into 10 different teams. I have asked the team leaders to submit suggestions so we can improve the process for the future. After I will receive all these suggestions, they will be presented to President Sahib and Missionary Sahib for appropriate action.

They Are Living

Wajeeha Choudhary, Philadelphia

A bullet cracks through the air,
Shattering the calm of *Jumu'ah* Prayers.
The ground where heads often fall in prostration
Spilled pools of blood, wet and viscous
Marking the walls with sacrifice not unnoticed.
Mutterings of *Darood Sharif* fall from victims' lips
Hurriedly, reflexively- yet irony rings thickly:
For these very words are guns blazing
To prevent the faithful from claiming faith,
Each bullet laden with hypocrisy,
Each blood droplet imbued with forbearance,
For while the walls and floors may later be cleaned
And free of apparent evidence of the deed done.
Say not of those who are slain in the way of Allah:

'They are dead.' Nay, they are living,
though ye perceive not.

****

A Plea to God

Sayyarah Hikmat

Oh' God, the Lord of all.
I stagger, stumble and fall upon the thorns of life and bleed
To You in my dire distress I plead
My mental anguish You can read!
I am left aghast and tempest tossed!
In the wilderness of the weary world, I am lost.

Please! Listen to my tearful prayers!
My heart is full of wrinkled cares!
I weep and wail and cease not shedding tears!
This world is an abode of gnawing tensions and anxious fears!
It is a mirage of dying hopes and consuming sorrows!
May! Some gleam of joy for me tomorrow borrow!
And bring delight into my life's dismal darkness!
Which is dull dreary full of blankness!
For, You are the God of the Sun and Moon and Stars!
You can dissolve the clouds of gloom so soon!

My heart longs for the glimpse of Your Glory, Lift the veil and bless me with the Bliss!
Of inner sight and make my vision bright!
Dispel the gloom of my soul, and give it some delight!
In humble solitude, to You I bent,
May my prayers to Heaven ascend,
May He Who loves His punny creations
More than a mother, rather with greater affection.
He is the true Source of peace and consolation!
In my misery's trying tumult of affliction!

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THIRD ANNUAL EDUCATION DAY

Sazzad Khandakar and Dabir Khan

With the shear Mercy of Allah, our 3rd Annual Education Day was celebrated with great success on December 11th, 2010 at Baitul Hadi mosque. 69 students and 40 non-students members attended the Education Day. The program was chaired by respected Mir Sharif Ahmad Sahib, President of Central *Jersey Jama'at*. The program started with recitation of the Holy Qur'an by Dabir S. Khan Sahib. Sajid A. Khan Sahib (Local Taleem secretary and National Assistant Taleem Secretary) spoke on the importance of secular education. He highlighted the need for building a strong educational foundation in every child's student life. He also shared with the audience Hazoor's high expectations from Ahmadi students. Next, we had an inspirational presentation from Zujaja Tauqeer Sahiba who is a recipient of the Rhodes scholarship, a prestigious international scholarship that is awarded to outstanding students from many countries around the world. The students selected participate in a two year program at Oxford University in UK. Zujaja Tauqeer Sahiba shared her experience as a High School student and how she prepared for competing for this award. She mentioned that since early on, her focus was in excelling in all subjects in school. Her parents were instrumental in setting a high standard for her, and she consistently prayed and worked hard to be the best in her school. She also mentioned, that even though to receive such award is very difficult, her hard work, constant prayers, Hazoor's[aba] prayers and her parents' background (both of her parents are doctors and have devoted themselves to work in an Ahmadiyya hospital in Nigeria) helped her win this prestigious scholarship.

A Question/Answer session followed her presentation. Students present in the meeting keenly participated in this discussion. Each year, the students from 5th grade onward who have excelled in their academic pursuits in the previous academic year, are recognized by the Local *Taleem* Department in Central Jersey. This year, by the Grace of Allah, we had twenty such students who received the Central Jersey's Education Excellence Award. To our top male students, the awards were distributed by respected Dr. Imtiaz Chaudhry Sahib (Vice President). To our top female students, the awards were distributed by Zujaja Tauqeer Sahiba. The program was concluded with closing remarks by Mir Sharif Ahmad Sahib and silent prayer.

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Relgious Founders' Day Organized By North Jersey Jama'at

Kashif Chaudhry

The North Jersey Chapter of the Ahmadiyya Muslim Community hosted its annual interfaith conference on November 14, 2010 at the Best Western Regency House Hotel in Pompton Plains, NJ. The event was attended by many dignitaries including the Mayor of Totowa, Mr John Coiro. The major religions represented at the conference where Islam, Christianity, Jainism, Sikhism, Buddhism, Hinduism and Judaism.

Aamir Zia Khokar Sahib, Tabligh Secretary, gave a brief introduction of the Ahmadiyya Muslim Community and also stated the background and importance of Religious Founders' Day Programs which are organized by Ahmadiyya Muslim Community. Then the speakers spoke on how their respective faiths describe the concept of peace and harmony amongst fellow human beings. "Peace can be achieved by first being at peace with our own selves" said the representative of the Hindu faith, Dr Mahendra Jani. Father Joseph Doyle, representing the Christian faith, said we should "learn to be peaceful with ourselves by letting go of our inner angry thoughts". He further added that it is the realization that God exists that would enable human beings to be peaceful with each other. Dr Gurparkash Singh representing the Sikh religion stated the same fact. He said, "We will have peace when we connect with God". Rabbi Maury Kelman of the Jewish faith highlighted the immense similarities between Islam and Judaism and how Judaism was all about peace within and without. The Muslim salutation '*Assalamu Alaikum*' and the Jewish greeting '*Shalom Aleikum*', both mean "peace be on you" and are used widely by both faiths.

Mr Paul Baxter of SGINJ spoke on behalf of Buddhism and Mr Diwaker Shah of the NJ Jain Society represented Jainism. They both spoke of how pacifism was a prominent teaching of their faith.

Imam Maulana Azhar Hanif, Vice President of the Ahmadiyya Muslim Community USA, represented Islam. He narrated an interesting story wherein three men were fighting over what would satisfy their hunger in the best possible way. They all were saying "grapes" just in their own languages. He stated that all religions stood for peace, just that many followers of different faiths know little of the true meaning of their own beliefs. This example shows how essential it is in today's day and age for everyone to know about their own and others' religions. This will help us discover the similarities between us and improve our tolerance for one another.

Imam Naseem Mahdi, Missionary in-charge and Vice President of the Ahmadiyya Muslim Community USA gave the concluding remarks where he stated that the vast majority of the Muslims are illiterate. They do not know how to read the Holy Qur'an and rely on their clerics, who in many cases exploit them for their own corrupted motives. Unfortunately, people – both Muslim and non-Muslim - are being fed with the wrong interpretation of Islam. This is the reason why other faiths consider Islam to be a violent religion. "We as Ahmadi Muslims who believe in the Messiah are trying to correct this wrong image of Islam. This is one way we are doing it; by bringing faiths together and engaging in interfaith dialogue." He said. Then, Hafiz Samiullah Chaudhry Sahib, President of the North Jersey *Jama'at* thanked the guests and the speakers for their participation in the program.

The conference concluded with silent prayers and lunch.

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Interfaith Symposium Highlights

Abdul Naseer M. Kakkada, Minnesota Chapter

The Minnesota Interfaith Open Forum (MIOF) held its third interfaith symposium of the year at Brooklyn United Methodist Church in Brooklyn Park, MN on October 17th, 2010. Jewish, Christian, Muslim, Hindu and Buddhist faith traditions were represented at the symposium and the gathering was also marked by the presence of various political leaders from the local community. The MIOF is a collaboration between Hindu, Jewish, Christian and Islamic communities in Minnesota where the Muslims are represented by the Ahmadiyya Muslim Community, Minnesota Chapter. The MIOF formation resulted from a series of Interfaith Symposiums organized by the Ahmadiyya Muslim community on a yearly basis. The subject of the symposium was the "Role of Religion in Politics" and the faith traditions noted above were represented by Rabbi Edelheit, Brian Ruchi, Imam Naseem Mahdi, Suhag Shukla and Ted Meissner respectively. The symposium commenced with a presentation by Mrs. Suhag Shukla who introduced Hinduism as a faith that promotes a struggle for liberation (moksha) based on the precepts of Truth (Satya), Self Control (Brahmacharya) and non-violence (Ahimsa). She further noted that Hindu participation in US politics was on the rise and the Hindu community would be able to contribute to US politics by enhancing diversity/pluralism. The Jewish representative, Rabbi Edelheit, started his presentation by quoting Exodus 18 whereby Prophet Moses[as] is advised by his father-in-law that he appoint over the nation of Israel a group of elders who would serve the society and establish peace/justice - an equivalent of the current political structure in the US. Rabbi further mentioned that active involvement in the society was an essential part of the moral focus of the Jewish community and religious leaders from very early on in Jewish history were so involved in politics that they would make "tea party" politics look as though it were a minor upheaval. Mr. Brian Ruchi, the Christian representative, defined politics as humanity's effort to govern and establish order in the society. He commented on how politics is inherent to every human being in that we're trained to conduct ourselves and establish relationships in everyday scenarios involving family, neighborhood, city etc. Talking about the purpose of politics, Mr. Ruchi pointed out that protection of human dignity must be the overarching goal of personal as well as institutional politics. Even as Christians in the US have the lion's share of access to power, their duty must be to protect and guard human dignity. He concluded by noting that the Christian religion at present must shift its focus towards nurturing individuals as servants of the society rather than conveying an individual-centric message. Imam Naseem Mahdi commenced his presentation by introducing Islam as a religion of peace and submission to the will of God. He noted that unfortunately a few extreme religious leaders have "hijacked" the peaceful faith of Islam while also inciting in the minds of ordinary Americans a fear of Islam as well as a misunderstanding of *Shariah* – the Islamic code of law. Imam Naseem Mahdi then went on to clear the misconception on *Shariah* by quoting verses from the Holy Qur'an which state that leadership should be given to those who are trustworthy and that obedience to authority (without regard to religious denomination) is part of faith [Chapter 4; Vs 59-60]. He concluded by emphasizing that love and loyalty to one's homeland is ingrained in Islamic faith and that is absolutely what is to be expected of Muslims in the US as well as all over the world. The final speaker, Mr. Ted Meissner – a practicing Theravada Buddhist, introduced Buddhism as a faith that focuses on day-to-day, moment-to-moment philosophy of life. He pointed out that Buddhist faith presented a bottom-up approach to challenges in life whereby a human being follows inspiration from within rather than from a Higher being. Commenting on the role of religion in politics, he noted that Buddha was born into a political family and that establishment of peace in the society formed a key part of Buddha's teachings. He presented Kutadanta Suthra as well as the Eightfold path as a teaching that encourages human beings to attain self- awakening and an end to suffering.

The gathering concluded with a lively question and answer session marked by many questions on Islamic teachings regarding peace in the society in general and the Park 51 mosque project in particular. This was followed by a refreshment session whereby participants had an opportunity to initiate new contacts and friendships. The total attendance was estimated to be close to 100.

Regional Waqfe Nau Ijtema and Career Planning Workshop, Southwest Region

Ismail Dar – Regional Secretary Waqfe Nau

The Regional *Waqfe Nau Ijtema* and Career Planning Workshop was held successfully on November 21, 2010. There were a total of 39 *Waqifeene Nau* and *Waqifaate Nau* present as well as their parents. Anique Tahir gave recited the Holy Qur'an in the first session. Then, Imran Jattala Sahib gave the welcome speech and the first session was then opened with prayer led by *Na'ib Ameer*, USA, Respected Dr. Hamidur Rehman Sahib. After the opening of the first session, National *Waqfe Nau* Secretary, Hafiz Samiullah Sahib gave opening remarks about the importance of attending these *Ijtemas* for the *Waqifeene Nau* and *Waqifaate Nau*. After the opening remarks, Mutahir Farhan read a poem. Following Mutahir, there was a speech on rededication by Syed Awaid. After his speech, Hafiz Sahib played a video presentation in which Maulana Naseem Mahdi, *Na'ib Ameer* talked about his life dedication to the *Jama'at*. After the the video presentation, competitions were held between the age groups of 7-10, and 11-15 on the memorization of the last 15 chapters of the Holy Qur'an. The first session concluded after these competitions. During the break, combined *Zuhr* and *Asr* prayers were offered and then the second session started. For the opening of the second session, recitation of the Holy Qur'an was done by Jaleese Dar. After the recitation, folders were distributed to the *Waqifeene Nau* and *Waqifaate Nau* for the Career Planning Workshop with hard copies of the detailed presentations, as well as the Friday sermon delivered by Hazoor[aba] on October 22, 2010 on the topic of life dedication in the service of *Jama'at*. The career workshop included presentations on journalism, given by Imran Jattala Sahib, computer careers, given by Armaghan Malik Sahib, and careers in education, given by Monas Chaudhry Sahib. Then the closing remarks were given by National Secretary *Tehrike Jadeed* Anwer Mahmood Khan Sahib.

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National Taleem Department

Respected Amir Sahib USA has approved six assistants to work under the National *Taleem* (Education) Secretary: Dr. Faheem Younus Sahib education@ahmadiyya.us

Rafi Ahmad Sahib – rafiahmed313@gmail.com
Muhibb Dyer Sahib – the childrenarecrying@gmail.com
Khalid Minhas Sahib – minhaskh@yahoo.com
Riyaz Muhammad Sahib – riyazzz@gmail.com
Sajid Khan Sahib – sajid@microagility.com
Ahmad Malik Sahib – ahmadtmalik@gmail.com

In coordination with your local *Jama'at's Taleem* Secretary, we will be contacting you (members above age 12) to obtain contact information and educational data. Please contact us at education@ahmadiyya.us for any feedback, comments, or questions.

Stay tuned to future issues of the Ahmadiyya Gazette for exciting events and opportunities.

Midstaters greet opening of Muslim Mosque in Harrisburg

Published: Sunday, December 12, 2010, 10:23 PM Updated: Sunday, December 12, 2010, 10:50 PM

By MARY KLAUS, The Patriot-News

Follow

Franklin Kury finds religion fascinating, whether his own or another.

So after reading a story in The Patriot-News about a sect of Muslims opening a mosque in uptown Harrisburg, the Middle Paxton Twp. man visited it Sunday morning.

He seemed impressed.

"The Islam religion is very much misunderstood," he said at the Hadee Mosque, which now occupies the former Lakeside Lutheran Church at 245 Division St. "This is a sect of the Muslim religion that reaches out to others in peace. They shouldn't be stereotyped."

Kury, a member of Pine Street Presbyterian Church, joined people of many faiths in welcoming the Ahmadiyya Muslim Community of Harrisburg.

Ahmadiyya Muslims believe that Mirza Ghulam Ahmad of Qadian is the long-awaited messiah and the metaphorical second coming of Jesus. The community believes that Ahmad came in 1835 to end religious wars, condemn bloodshed and re-institute morality, justice and peace.

There are about 20,000 Ahmadiyya Muslims in the United States, including communities in Philadelphia, Pittsburgh, York, Chambersburg, Silver Spring Twp. and now Harrisburg.

The community's open house on Sunday, offering guided tours, a reading from the Holy Quran, speeches and a free luncheon, turned into an ecumenical expression of good will.

Naseem Mahdi, national vice president and missionary in charge of Ahmadiyya Muslim Community USA, spoke of the commonality among the religions.

"The Holy Quran teaches us to believe in the prophets of the Bible," he said. "Abraham is mentioned 69 times in the Holy Quran, Moses 136 times, Mary, the mother of Jesus Christ, 34 times and Jesus 25 times."

Mahdi said that Muslims and non-Muslims should "come back to our commonalties and forgot our differences. Let us help one another. Let us feel that we are all brothers and sisters."

He condemned those who commit violent acts in the name of Islam, saying they are not following Islam taught by the Holy Prophet.

"How can you accept that any religion is here to kill innocent people? We are peace-loving," he said.

Civic and religious leaders welcomed the community, with state Sen. Jeffrey Piccola, R-Susquehanna Twp., noting: "We are always pleased to welcome a community of faith. We need more faith. Faith leads to harmony."

dailybulletin.com

Seek peace with your neighbors

Imam Shamshad A. Nasir

Created: 11/17/2010 07:19:22 PM PST

The Prophet of Islam, Muhammad, set an excellent example for us to live in peace and harmony with others. This is also in accordance with the Holy Quran, which says the only way to attain God's grace is by following the example of Prophet Muhammad.

There is an incident in early Islamic history that demonstrates how Muhammad was the highest example of humbleness and forbearance in dealing with those opposed to one's goals - much as the Park 51 Islamic Center in New York City has stirred up fear and anger against Islam, Muslims and the building of mosques.

In the year 628 AD, on the basis of a dream, the Prophet Muhammad announced he would go to Mecca (240 miles away) to perform Umrah, the lesser pilgrimage. When he reached the town of Hudaibiya near Mecca with his followers, he stopped and set up camp. Some Meccan leaders came to meet with him and told him he would not be allowed to enter Mecca to perform Umrah.

The leaders of Mecca viewed Islam as the chief threat to their religious beliefs and accepted way of life. To stop Muhammad and the Muslims from doing Umrah, the Meccans offered a humiliating agreement to the Muslims known as the Treaty of Hudaibiya.

And while this agreement would end hostilities between the Muslims and the Meccans, the terms of this treaty were extremely insulting to the Muslims. But still the Prophet Muhammad signed the treaty with all these humiliations to win the peace for all.

Winning and keeping the

peace was Muhammad's chief goal. This is the lofty example Muhammad showed in his negotiations with the Meccans. He was never demanding or arrogant or abusive to those who were against him. He put all his trust and faith in God and relied on His Help in all trials and negotiations.

So, how are Muslims today following the example of the Holy Prophet when it comes to negotiating? Are Muslims sensitive to the feelings and concerns of the members of other religions as they would like the members of other religions to be sensitive to them?

When it comes to the building of an Islamic center near Ground Zero in New York City, the negative reaction - in large part instigated and orchestrated by political and religious conservatives - is understandable. It does not make it right, nor does it make it an accurate portrayal of most Muslim's intentions.

Ideally, a mosque should be a place of peace for the lovers of peace, where people from all faiths are welcome.

If this desire for peace is not present on both sides, then the proponents of a mosque should first correct this by educating their own members, if need be, and by reaching out to the people in the neighborhood where they wish to have a mosque and win the community over before any groundbreaking or renovation starts.

This is the way and example of the Holy Prophet of Islam, and as such, it is the model for all Muslims to follow: seek peace with your neighbors. Do not seek to impose yourselves or your beliefs by force. Respect the rights and feelings of others so that you may receive the same treatment in return. Win the friendship and respect of your neighbors by first being friendly and respectful.

The Holy Prophet has said, "Muslims should want for others what they want for themselves." This is the Islamic version of the famous "Golden Rule" espoused by saints, scholars and prophets for thousands of years: "Do unto others as you would have them do unto you." Therefore, regardless if the proposed building is a mosque, a church, a temple or a synagogue, there should be equal respect and opportunity for the freedom and practice of religion.

Ahmadi Muslims living in America, like most Muslims here, are intensely grateful to be living in a country where they are free to practice their faith. We know that in many so-called Muslim countries this freedom is not given to other religions or even other sects of Islam. This is un-Islamic and a disgrace to the true teachings of Islam and the example of the Prophet Muhammad, who granted charters of religious freedom to Christians, Jews and even idol worshippers. It is just this spirit of respect and tolerance that is so badly needed today. It is why Ahmadi Muslims make it a point to consider the feelings of others and to dispel fear and distrust with dialog and education whenever we seek to build a new mosque or acquire a building to be used as a mosque. If we don't win the approval of the community in question, we don't pursue our mosque plans until such approval is given.

We must all guard against fear being used to incite people to deny others the same rights they enjoy and expect as Americans. If only some of us are free, then none of us are free.

Imam Shamshad A. Nasir is imam of the Baitul Hameed Mosque in Chino.

RISHTA NATA DEPARTMENT
www.Rishtanata.us

In compliance with the instructions of Hadhrat Khalifatul Massih V[aba], National *Rishta Nata* Committee has been established in the USA. The committee consists of the following members:

President: Dr. Farooq Ahmad Padder, National Secretary *Rishta Nata*
Secretary@Rishtanata.us

Members: Nasir M. Malik, National Secretary *Tarbiyyat*
ntsusa@yahoo.com

Dr. Wajeeh Bajwa, *Sadr Majlis Ansarullah*
Sadr@ansarusa.org

Rizwan Alladin, *Sadr Majlis Khuddamul Ahmadiyya*
Sadr@mkausa.org

Sister Saliha Malik , *Sadr Lajna Ima'illlah*
Sadr@lajnausa.net

For the benefit of the members of the Jama'at, The Department of the *Rishta Nata* (RN) is also pleased to share the updated list of the members of the RN Department along with their contact information as follows:

National Secretary: Dr. Farooq Ahmad Padder
Secretary@Rishtanata.us, (267) 974 4197

Regional Secretaries: (Assigned Jamaats/responsibilities given in brackets)

1. Jalaluddin Abdul Latif Jalal.Latif@Rishtanata.us (732) 387 0657
   (As assigned by National Seretary)
2. Dr. Nadeem Ahmed Nadeem.Ahmed@Rishtanata.us (646) 322 9669
   (Long Island, Queens, Brooklyn, Bronx)
3. Rashied Ahmad Butt Rashied.Butt@Rishtanata.us, (610) 322 5581
   (Philadelphia, York, Pittsburgh, Lehigh Valley)
4. Dr. Mir Sharif Ahmad Mir.Sharif@Rishtanata.us (732) 672 3426
   (North Jersey, Central Jersey, Willingboro)
5. Abdul Basit Khan Basit.Khan@Rishtanata.us (410) 530 8235
   (Baltimore, Silver Spring, Laurel, Potomac, Washington DC)
6. Dr. Nadeem A. Khan Nadeem.Khan@Rishtanata.us (703) 595 8305
   (Northern VA, Central VA, Southern VA, Richmond)

7. Muddessar Ahmad Muddessar.Ahmad@Rishtanata.us (706) 897 2829
(Georgia-Carolina, Charlotte, Orlando, Miami,
Research Triangle, NC, Alabama/TN)

8. Dr. B. K. Ahmad BK.Ahmad@Rishtanata.us (248) 925 8868
(Detroit, Athens, Cleveland, Columbus, Dayton, Toledo, Indiana)

9. Dr. Mansoor Qureshi Mansoor.Qureshi@Rishtanata.us (734) 646 6401
(As assigned by National Secretary)

10. Mubashir Babar Ahmed Mubashir.Ahmed@Rishtanata.us (773) 799 5280
(Chicago East, Chicago West, Zion, Milwaukee, Oshkosh, St. Louis, St. Paul)

11. Yasser Suhail: Yasser.Suhail@Rishtanata.us (609) 548 6134
(Dallas, New Orleans, Kansas City, Tulsa)

12. Muhammad Ahmad Muhammad.Ahmad@Rishtanata.us (512) 629 6092
(Austin, Houston Cypress, Houston North, Houston South)

13. Irfan Chaudhry Irfan.Chaudhry@Rishtanata.us (425) 269 4104
(Seattle, Portland, Bay Point, Merced, Oakland, Sacramento)

14. Latif Ahmed Latif.Ahmed@Rishtanata.us (408) 667 4134
(Phoenix, Tucson, Denver)

15. Monas Chaudry Monas.Chaudry@Rishtanata.us (714) 488 7407
(All California *Jama'ats*)

16. Jalaluddin Ahmed Jalaluddin.Ahmed@Rishtanata.us (310) 542 4542
(As assigned by National Secretary)

17. Faheem Ahmed Faheem.Ahmed@Rishtanata.us (951) 675 7507
(LA Inland Empire)

18. Naser Noor: Naser.Noor@Rishtanata.us (714) 348 3679
(San Diego, Silicon Valley, Las Vegas)

Lajna Members:

1. Naima Latif Naima.Latif@Rishtanata.us (732) 387 0657
(As assigned by National Secretary)

2. Najma Mahmood Najma.Mahmood@rishtanata.us (508) 580 6844
(Boston, Fitchburg, Hartford, Buffalo, Rochester, Syracuse)

3. Farida Malik Farida.Malik@Rishtanata.us (301) 384 5750
(Baltimore, Silver Spring, Laurel, Potomac, Washington DC)

4. Fauzia Mansoor Fauzia.Mansoor@Rishtanata.us (734) 668 1306
   (Detroit, Athens, Cleveland, Columbus, Dayton, Toledo, Indiana)

5. Bushra Bajwa Bushra.Bajwa@Rishtanata.us (951 283 1183
   (All California *Jama'ats*)

Process:

1. Candidates can register and submit their profiles on www.Rishtanata.us

2. Applicants can periodically update their profiles

3. Each profile is reviewed by the National Secretary and, after verification, is assigned to a member of the RN team (usually but not always from the same geographical area as the candidate). This member of the RN team becomes the primary contact of the candidate and assumes responsibility for finding the best possible match. However, the members of the RN team work in a coordinated manner.

4. Every attempt is made to find the best possible match. However, if credentials are equal, the candidates registered with the RN Department are given preference.

5. In keeping with the best practices, only one proposal is given at one time (however, more choices may be discussed without disclosing the identity of the candidates).

6. Strict confidentiality is maintained and only members of the RN team have access to the profiles. The profiles ARE NOT sent out of the RN system; information to the parties is provided through e-mail and/or phone. Pictures are shared only after the party/parties have shown interest.

7. All the candidates/profiles are treated with respect and dignity.

8. Given the disproportionately large number of girls than boys requesting assistance, we are unable to entertain the request of parents asking for help only for their girls while they have marriageable boys as well. Likewise, we are also unable to help girls who are not members of the USA *Jama'at*.

9. While the RN team will work to the best of their ability to assist, candidates/families are encouraged to pursue all other options to find a suitable match.

10. It is important to note that the RN team works only to facilitate contact between families. Further steps and final decisions are the responsibilities of interested parties.

By the grace of Allah, the RN Department is making progress. We are committed to helping our members. A number of marriages have successfully taken place through the efforts of the RN team. Prayers are requested that Allah, the Almighty may help us help our community. Any suggestions and comments may be shared with any of the members listed above.

بسم الله الرحمن الرحيم

AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani[as].

THE WASAYA DEPARTMENT

Update on New *Wasaya* Approvals

Majlis Karpardaz Bahishti Maqbarah, Rabwah, Pakistan has kindly granted approval to more Wasiyyat applications from the USA Jama'at, *Al-Hamdolillah.* Following is the list of new *Moosies* approved between 01 November 2009 and 30 November 2010.

The *Wasaya* Department wishes to congratulate all new *Moosies* and shares their spiritual joy. May Allah Almighty grant them steadfastness to live up to the expectations of *Nizam-e-Wasiyyat*, and may His infinite grace and mercy envelope them, both in this world & the Hereafter. *Ameen.*

Letters of acceptance have already been mailed to all respective *Moosies*. However, if you have not received yours the most likely reason is that your updated address is not available to this office. Per rules, *Moosies* are personally responsible to immediately inform the National Head Quarters of any change in their contact information. The *Wasaya* Department is under no obligation, whatsoever, for any lost or undelivered mail. *Wassalam.*

Khaaksar,
Khaled Ahmad Ata
Secretary Wasaya
USA Jama'at

PS: for address update, including phone number(s), please write to National Secretary *Tajneed*, 15000 Good Hope Road, Silver Spring, MD 20905. Fax: 301-879-0115.

S. No.	Member Code #	Name Moosi/Moosiah	Wasiyyat #
1.	20096	Saiyed kaashif Ahmad Qaderi	**94216**
2.	20317	Haleema Begum	**91831**
3.	20583	Fatima Begum Usama	**94667**
4.	20742	Manzoor Rehman	**93271**
5.	20781	Aisha Malik	**94745**
6.	21038	Ayesha S. Hameed	**94214**
7.	21121	Zakia Mahmood	**20731**
8.	21125	Rashid M. Alladin	**16489**
9.	21126	Khullat N Alladin	**20729**
10.	21388	Abdul Qadir Mubesher Bhatti	**93985**
11.	21507	Jawwad Rushdi	**93996**
12.	21778	Mansoora Rana	**92599**
13.	21931	Habeb Muhammad Shafeek Jr.	**93272**
14.	21950	Muhammad Usman	**94146**
15.	22326	Naem Rasool Mohammad	**91820**
16.	22391	Naveed Khan	**94144**

17.	22393	Laiq Ahmad Munir	94215
18.	22517	Misbah Rashid	93276
19.	22520	Sabahat Rashid	94213
20.	22590	Rashida Begum	92570
21.	22901	Syeda Aziza Sultana Khan	94000
22.	23009	Shaheen Hasmi	91813
23.	23029	Amina Rahman Khan	91829
24.	23185	Alhaj Jamil Ahmad	91824
25.	23374	Tanvir Ul-Nisa Ahmad	93994
26.	23432	Qasim Rashid	93175
27.	23527	Mohsin A Naeem	93992
28.	23745	Rafiq A. Sayed	91685
29.	23876	Bushra Akram Kashmiri	93988
30.	23897	Nusrat Jehan Bashir	91821
31.	23972	Muhammad Habibul Quader	91686
32.	23984	Habibullah Qureshi	93987
33.	24097	Bashir Ahmed Malik	94145
34.	24318	Monib Ahmed Sajid	93184
35.	24336	Sabiha Naeemullah	91825
36.	24349	Sultan Akbar Ahmed	92566
37.	24408	Farzana Shah	93270
38.	24663	Bushra Yousuf	93181
39.	24717	Rana Mohammad Mohsin	93190
40.	24832	Abeeha Alam	93998
41.	25053	Saidah Shaikh	91814
42.	25254	Ziauddin Ahmd	92954
43.	25448	Amtul Mussawir Mansoor	94219
44.	25535	Nusrat Jahan Ahmed	93178
45.	25555	Nabeelah Inaam Kauser	93186
46.	25684	Robina Majeed	94744
47.	25824	Bareah Alam	93997
48.	25826	Munawar Ahmad	93269
49.	25912	Raza Laeeq	93069
50.	26351	Ahmad Naeem Khalid	91819
51.	26353	Maidah Khalid	93182
52.	26573	Zaafar Zeeshan Minhas Ahmad	91818
53.	26575	Madiha Azim Qureshi	91817
54.	26590	Mubarak Kukoyi	94147
55.	26910	Farah Haleema Azam	94748
56.	27304	Naser Ahmed Bhuiyan	92958
57.	27434	Kaleem Rashid Wali	93278
58.	27436	Hamida Khalid	93277
59.	27454	Mohammad Zabih Ahmad Jehlumi	94405
60.	27571	Zarif Ahmad	93266
61.	27958	Sahibzada Farhan Latif	91828
62.	28081	Mirza Tariq Akbar Ahmad	92564
63.	28177	Rafeeq Luqman Saadiq	91822
64.	28691	Bushra Ijaz Chaudhry	92562
65.	28944	Malik Mohammad Altaf	93275
66.	29090	Mhammed Khalid Shahkar Lone	91832
67.	29137	Syeda Sadiqa Ahmed	93268
68.	29284	Akhtar Mahmood	93192

69.	29702	Rashid Waqas	93267
70.	29756	Shabnum Malik	93263
71.	29757	Vardah Malik	92567
72.	29758	Samar A. Malik	92569
73.	29759	Muzdah Saman Malik	92568
74.	30014	Tanveer Ashraf	91812
75.	30074	Amtul Kafi Khalifa	94212
76.	30512	Allison Khan	91830
77.	30834	Amtul Qayyum Mahmood	93179
78.	30932	Shahzad Amjad	93191
79.	31250	Jamil Mohammad Choudhry	93180
80.	31276	Mubashir Ahmad	93068
81.	31355	Naeem Ahmad Khan	93986
82.	31439	Imran Rashid Ahmad	91827
83.	31633	Noma Malik	93273
84.	31713	Mohyudin Umar Ahmad	93995
85.	31954	Saadia Mubashar	91815
86.	32223	Amatul B. Nudrat	94261
87.	32363	Waheed Ahmad Maroof	91810
88.	32364	Nusrat Ara Begum	91811
89.	32395	Halim Muhammad Chaudhry	93264
90.	32396	Bushra Halim Chaudhry	94217
91.	32408	Latif Ahmad Bhatti	94747
92.	32515	Shafaqatullah Khan	92565
93.	32942	Edin Bajrektarevic	94666
94.	32950	Nasira Shahid	93067
95.	33313	Salman Khalid	93188
96.	33520	Shahida Nazir	94143
97.	33727	Lubna Nasir	93177
98.	33827	Sadiqa Abdul Hayee	93189
99.	33850	Mudathir Tiamiyu Adedeji	94417
100.	33917	Mirza Habeeb-ur-Rahman	93991
101.	34288	Jahanzeb Masood Khan	94001
102.	34542	Fareeha Ahmad	94218
103.	34792	Rizwan Yahya	93183
104.	34817	Syed Rashid Mahmood Bukhari	93187
105.	34827	Syed Mazher Farooq Bokhari	91823
106.	35110	Itrat Nisar Butt	93990
107.	35239	Sharif Amal Adnan	93999
108.	35240	Marylene Leny Barbara Adnan	94220
109.	35367	Jamila Butt	91826
110.	35368	Arman Butt	93176
111.	35369	Sehresh Butt	93274
112.	35397	Saiqa Quddoos	93185
113.	35730	Maryam Tariq	92563
114.	36442	Abdul Naseer M.K.	93989
115.	36621	Sikder Risharat Ahmed	92961
116.	36634	Muhammad Riyaz	21047
117.	36733	Syed Lutful Mannan	93993
118.	36999	Najm-us-Saqib	93265
119.	37477	Nasira Begum	94749